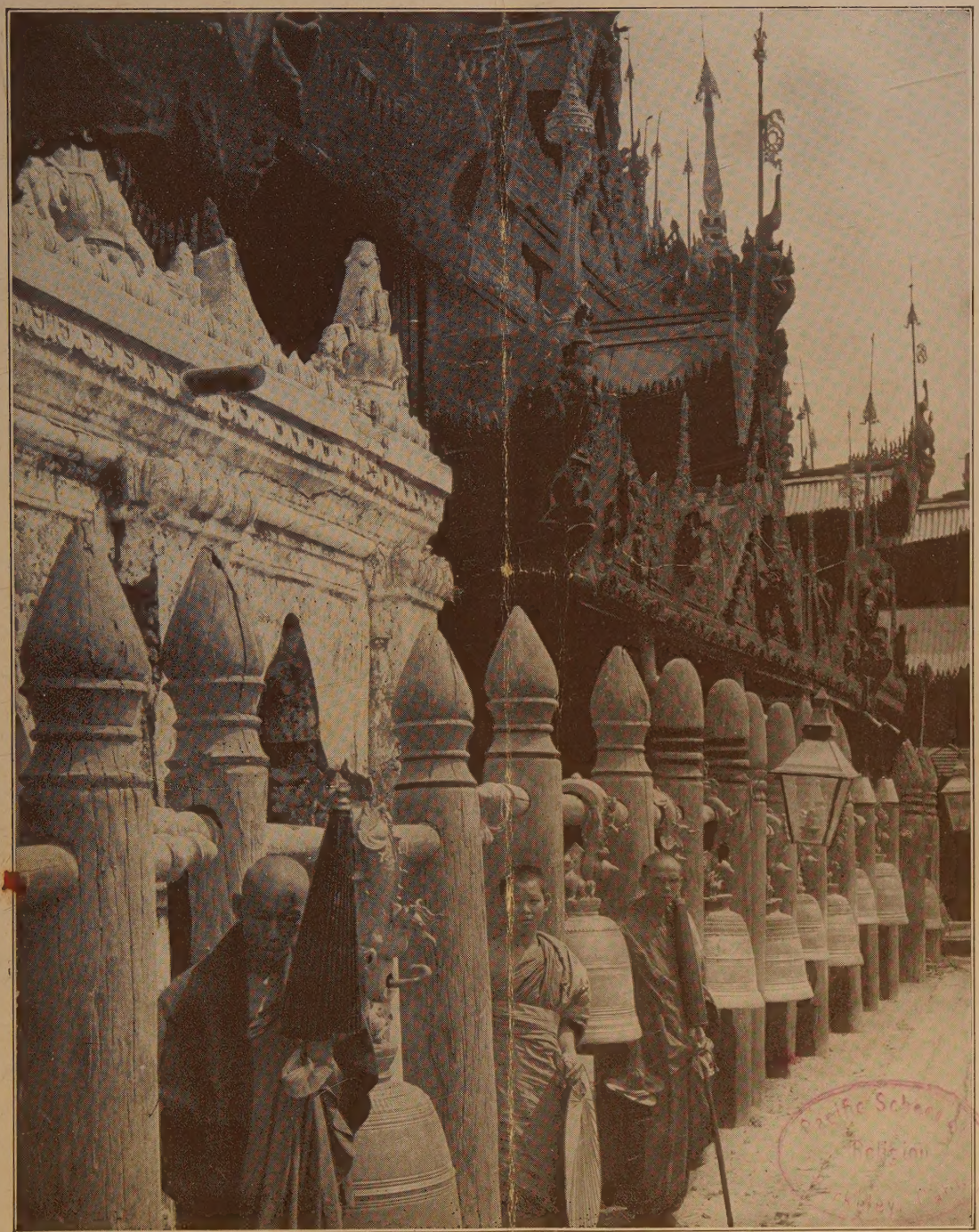
THE MISSIONARY HERALD



PAGODA BELLS IN BURMAH

© Underwood & Underwood

Vol. CXXII JULY, 1926 Number 7

Entered as second-class mail matter at the Post Office, Boston, Mass.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

Directory of the Congregational Foreign Missionary Boards Co-operating in the Publication of the *Missionary Herald*

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Headquarters: 14 Beacon Street, Boston, Mass., U. S. A.

President
Rockwell Harmon Potter, D.D.

Vice-President
Kenyon L. Butterfield, LL.D.

Chairman Prudential Committee
Shepherd Knapp, D.D.

PRUDENTIAL COMMITTEE

Term Expiring 1926

Mr. Charles S. Bates
W. Frederick Bohn, D.D.
Arthur H. Bradford, D.D.
Miss Sarah Louise Day
Chester Emerson, D.D.
Shepherd Knapp, D.D.
Mr. Roger Leavitt
Mrs. William H. Medlicott
Charles C. Merrill, D.D.
Mr. Charles S. Olcott
Mrs. E. A. Osbornson
Mrs. S. B. L. Penrose

Term Expiring 1927

Mrs. W. W. Ferrier
Miss Elizabeth J. Hurlbut
Mrs. Everett E. Kent
Ashley D. Leavitt, D.D.
Mrs. J. H. Moore
Rev. George W. Owen
Harry E. Peabody, D.D.
Milo E. Pearson, D.D.
Mr. Fred W. Sweney
Mr. John G. Talcott
Mr. Frank B. Towne
Mr. Arthur H. Wellman

Term Expiring 1928

Mr. Frederick W. Chamberlain
Mrs. Ernest A. Evans
Rev. Carl M. Gates
Mrs. A. M. Gibbons
Mr. John L. Grandin
Mrs. C. E. Greef
George F. Kengott, D.D.
Rev. Clarence Reidenbach, PH.D.
Austin Rice, D.D.
Mr. William E. Sweet
Mr. Franklin Warner
Mrs. Franklin Warner

EXECUTIVE OFFICERS

FOREIGN DEPARTMENT

James L. Barton, D.D., LL.D., *Secretary*
William E. Strong, D.D., *Secretary*
Rev. Ernest W. Riggs, *Associate Secretary*
Mark H. Ward, M.D., *Medical Secretary*
Rev. Herbert E. B. Case, *Assistant Secretary*

HOME DEPARTMENT

Cornelius H. Patton, D.D., *Secretary*
D. Brewer Eddy, D.D., *Associate Secretary*
Rev. Charles Ernest White, *Assistant Secretary*

TREASURY DEPARTMENT

Frederick A. Gaskins, *Treasurer*
Harold B. Belcher, *Assistant Treasurer*
Earle E. Willard, *Assistant*

EDITORIAL DEPARTMENT

Enoch F. Bell, D.D., *Secretary*
Florence S. Fuller, *Assistant Editor*

PUBLISHING AND PURCHASING DEPARTMENT

Harvey L. Meeken, *Agent*

WOMAN'S BOARD OF MISSIONS

Office: 508 Congregational House, Boston, Mass.

President
Mrs. Franklin Warner

Foreign Secretary
Miss Mabel E. Emerson

Home Secretary
Miss Helen B. Calder

Editorial Secretary
Miss Anne L. Buckley

Associate Secretaries
Mrs. Theodore S. Lee
Mrs. W. L. Carver

Treasurer
Mrs. Frank Gaylord Cook

Secretaries of Young People's Work
Miss Ruth Isabel Seabury
Miss Agnes S. Kelsey

Assistant Treasurer
Miss S. Emma Keith

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Office: 19 South La Salle Street, Chicago, Ill.

President
Mrs. James H. Moore

Secretary of Children's Work
Miss Mary Lamberton

Librarian
Mrs. Joseph D. Wallace

Foreign Secretary
Mrs. L. O. Lee

Assistant Foreign Secretary
Miss Mary J. Parkin

Secretary of Young People's Work
Mrs. Paul F. Doescher

Treasurer
Miss Elizabeth J. Hurlbut

Home Secretary

Secretary of Literature
Miss Annie E. Nourse

Field Worker
Mrs. Lydia Lord Davis

Assistant Treasurer
Miss Margaret Lyman

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Office: 411 Phelan Building, 760 Market Street, San Francisco, Cal.

President
Mrs. W. W. Ferrier

Vice-President
Mrs. E. A. Evans

Executive Secretary
Rev. Helen Street Ranney

Foreign Secretary
Mrs. George W. Hinman

Candidate Secretary
Dr. Susan Tallmon Sargent

Treasurer
Mrs. W. C. Blasdale

Thank-Offering Secretary
Mrs. W. J. Minchin

Publishing Agent, *Missionary Herald*, HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

One Dollar per Year | Order of Harvey L. Meeken, 14 Beacon Street, Boston, Mass. | Ten Cents per Copy

Vol. CXXII | JULY, 1926 | No. 7

EDITOR'S FOREWORD

EDITORIALS take up a good deal of room in this issue. We wish it were not so. The day will never come, we trust, when the editor will think that what *he* says to his readers is regularly of more importance or more acceptable than what the *missionaries* write. Yet this is one of the times when editorials cannot be dispensed with.

A new feature has been added to the *Herald* in the shape of the historical sketch. Whether or not we go on using this method of motivation depends upon our ability to find the wisdom and the time for it. That there is a place for it in missionary journalism right now who can doubt? The best minds in America are hungering for an idealism and a faith that will save our land and Church from the rotting influence of prosperity, and perhaps mission history can be used to meet the need.

Attention is called to the new missionaries who have been attending the training conference in Boston. They are well worth knowing. We wish we could also add a word regarding some of our veteran missionaries who are receiving degrees as we go to press. This, however, cannot be done this month, as the list of institutions that have recognized the merit of several missionaries has not yet been received.

Our articles, letters, and news notes this month show that variety which is always "the spice of life" at the Rooms. Only a small part of what is received can ever find space in this little magazine, yet whatever does appear must help the reader to realize somewhat the length, breadth, depth, and even height of the world enterprise in which he is engaged.

The *Missionary Herald* does not create interest so much as it feeds it. It goes largely to people already committed to the cause of foreign missions and eager to keep in touch with the workers and the work on the field. Yet we hope that now and then a new friend for the Cause will be caught and held by something he has chanced to see in the *Herald.* This is, after all, the chief reason for our passing along our *Heralds* after we have read them.

CONTENTS

Cover. Pagoda Bells in Burma. Underwood & Underwood

Frontispiece. EARLY VENTURES OF FAITH 250

EDITORIALS, *Illustrated* 251
- God With Those Who Venture
- A Turkey Treaty Resolution
- Bulgaria's Gift to the American Schools
- Inez L. Abbott
- Two Kumiai Visitors
- *Apropos* of That Withdrawal From Japan
- Thomas B. Scott
- To the Missionary Candidate
- The Young Missionaries' Conference
- How the Board Got Out of a Tight Place
- Removing Famine in Bailundo

THE WORLD WINDOW 257

CONTRIBUTED ARTICLES
- Evangelism's New Day in India. By John J. Banninga, D.D. 259
- "Show Us the Father." By O. C. 260
- Casting Out a Demon in Africa. By Rev. Harwood B. Catlin 261
- Modern Pilgrims at an Ancient Shrine. *Ills.* By Rev. William Hazen 263
- Yenching's Recent Sorrow 266
- Wets and Drys in Africa. By Amy B. Cowles 267
- The Spirit of Adams. *Ills.* 268
- Three Leading Chinese Generals. By Rev. Robert E. Chandler 269

JAPANESE ETIQUETTE 286

SO OUR MISSIONARIES WRITE. *Ills.* 271

THE HOME BASE 278

APPORTIONMENT RECEIPTS 282

MISSION NEWS 283

MISSIONARY PERSONALIA 284

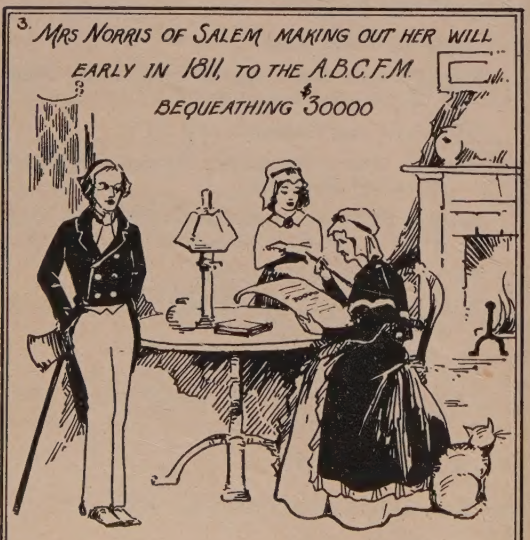
THE CHRONICLE 288

EARLY VENTURES OF FAITH

At a time when our colleges seemed morally moribund, five Williams College men heard the voice of God and attempted the impossible: the christianization of pagan lands.

2. RIDE OF DRS. SPRING AND WORCESTER JUNE 1810
"Why not call it the Board of Commissioners for Foreign Missions?"
TO BRADFORD
TO ANDOVER

When America seemed largely concerned with herself, and the Church stagnant, a small group of Christian leaders took the bold step of organizing a Board of Foreign Missions.



When legislators and others feared lest exporting Christianity might leave them too poor in America, a Salem widow ventured to bequeath a fortune to foreign missions.

When friends at home were painting in lurid colors certain dangers, and even death, ahead in "that heathen land," young womanhood made the supreme venture of faith.

Scale X 2.

EDITORIAL STAFF OF THE *MISSIONARY HERALD*

Editor-in-Chief, ENOCH FRYE BELL, D.D.

Associate Editors

FLORENCE S. FULLER, *A. B. C. F. M.*
ANNE L. BUCKLEY, *W. B. M.*
W. B. M. I.
MRS. E. R. WAGNER, *W. B. M. P.*

GOD WITH THOSE WHO VENTURE

THE sketches on the opposite page are the first of a series designed to help us feel the powerful presence of God in this world task. The history of the Board is full of such evidence. Time and time again, when the friends of Foreign Missions have been in desperate straits, when everything seemed to conspire against the missionary cause itself, when funds were so inadequate that tragic retrenchment seemed inevitable, and when church people in America were ignorant, indifferent, or outwardly hostile to missions, God has stepped in to prove that this work is His more than it is ours, and that He is always nearest when most needed.

In many a night He has "put out the dark." Secretarial pessimism has given way before His glory. Minds and purses in America have been opened where least expected. Men have been inspired to go and to give who never thought of doing either. And how often has the "lonely soldier" afield stood with "strange thoughts beneath the friendly stars" as watchtower, battlements, and citadel have fallen "in one great roar of ruin" and become as dust before him!

Man's extremity has ever been God's opportunity; never more so than in the history of this Board. And we hope that these sketches may somehow help us all to realize this great fundamental fact, and to do so, too, with such power that we shall go forward in new ventures of faith.

Nor do we have in mind dramatic interventions alone. The ordinary history of the Board abounds in inspiration for the man who looks for it. This we hope to bring out. The sketches cannot hope to do the work of the old *Missionary Heralds* or of Dr. Strong's *Story of the American Board*. Such should be read again, and yet again, for the spiritual stimulus they supply for our present-day task. Our sketches, however, may suggest enough to expect greater things from God and to attempt greater things for Him. It may end in our believing that "unless we assume larger tasks we shall not continue equal to the tasks already assumed."

A TURKEY TREATY RESOLUTION

THE American Board has seldom found it wise or necessary to take official action on political questions of international importance, though its officers in their personal capacity have been allowed considerable latitude in such matters. All the more significance, therefore, must be attached to the vote of the Prudential Committee, taken Tuesday, June 8, adopting a resolution in favor of the ratification of the Lausanne Treaty with Turkey, and authorizing Dr. Barton to transmit the same to the State Department and senators at Washington and to the Press. The resolution as adopted reads as follows: "*Resolved*, that the Prudential Committee of the American Board of Commissioners for Foreign Missions earnestly urges upon the members of the United States Senate immediate and favorable action upon the Lausanne Treaty with Turkey, now pending before that body."

This action of the Committee was based upon the conviction that the ratification of the treaty would open the door to the most effective service by American institutions and missionaries in behalf, not only of the Turks, but also of the minority populations; that there was no reason to believe that for an indefinite period another treaty equally satisfactory could be negotiated should the present treaty fail of ratification; and that the ratification of the Lausanne Treaty could not and would not imply the "sanction of regrettable past actions by the Turkish Government." The most potent reason behind this Resolution has been the earnest and persistent appeals of the missionaries in Turkey and of representatives of the Armenians there.

BULGARIA'S GIFT TO THE AMERICAN SCHOOLS

IN our March number we reported the plan of removing to Sofia the two American Schools for many years located in Samokov, at the invitation of the Bulgarian Government; the incorporation of the Sofia American Schools under the laws of Massachusetts; and the election as president of the combined schools, Prof. Floyd H. Black, of Robert College, Constantinople.

A dispatch has been received of the grant by Bulgaria's Ministerial Council (subject to confirmation by Parliament) of 15,000 cubic meters of tim-

ber, to be cut from the government forests free of charge, for the construction of the American Schools in Sofia. The cutting is to be done at the rate of 3,000 to 5,000 cubic meters per year, and the cutting, transportation, and finishing is, of course, to be done by the recipients. The gift, in the estimation of experienced engineers, is equivalent to some $36,000 in money.

The news of the gift was embodied in a letter from an earnest friend of the schools—Mr. Stoyan Milosheff, President of the Bank of Sofia and member of the Bulgarian Parliament. Mr. Milosheff is a graduate of Robert College, 1900. This is another proof of the good will of the Bulgarian Government toward the American Schools, and of its readiness to help in every way possible toward their speedy establishment in Sofia.

President-Elect Black, who has been on furlough in America, expects to go to Sofia this summer, and will arrange the details of uniting the two schools at Samokov and push the construction of the buildings at Sofia. The site secured for the new plant—about 100 acres in extent—is in a fertile, well-watered valley, some 1,500 feet above sea level. King Boris continues to show his friendliness to the institution, and people and government alike are doing all in their power to welcome to the capital city the schools whose graduates have become so well known throughout the country.

INEZ L. ABBOTT

WITH the death of Miss Inez L. Abbott on May 1, the girls' school at Samokov, Bulgaria, lost such a devoted leader as is seldom found even among missionaries. Her self-sacrifice and untiring zeal, her kindliness and ready sympathy, and her high standards of scholarship and character have carried the school through a number of critical periods, until today it stands at the head of a very creditable list of secondary schools for girls in that country.

Chiefly through her efforts, the full five-year course prescribed by Bulgarian law was installed, and the school received the stamp of government recognition with recognition of its diploma in European universities. During the Great War the school carried on with larger enrollments than ever before, and assisted with Red Cross work. Miss Abbott's idea of putting the untilled pasture lands about Samokov into the hands of poor residents for gardens, to which the town officials gave consent, was a real contribution during those lean years. More recently the school has developed under her guidance a much stronger course in English, and much more thorough preparation for woman's place in the home to meet the needs of its constituents.

During all her years of service in the school, Miss Abbott has hoped and prayed for a new and better plant for the work. She has had a vision of greater usefulness through modern, well-equipped buildings situated near Sofia, the capital. This has eventuated in the "Sofia-American Schools," to which reference has been made before. Miss Abbott is not to see the fulfillment of her dreams, nor to have the joy and satisfaction of entering the new school, but she will ever be associated with its beginnings in the minds of the friends of the institution. Not the tangible evidence of imposing structures of brick and stone will stand as a monument to her memory, but that more subtle, spiritual evidence in the hearts of her many well-beloved girls, and in the lives of those who learned the way of Christian service under her sympathetic guidance,—this will abide.

This devoted missionary's interests extended far beyond her school work. At a time when the Bulgaria Mission and the churches with which it was associated were hesitating whether to take the path of religious liberty or of theological intolerance, her influence was thrown whole-heartedly on the side of tolerance. Her sympathies, too, were with all sane movements for social betterment and with the downtrodden of all races. These sympathies were constantly being expressed in practical ways. Miss Abbott was consulted by the late Queen Eleanore about such forms of work, and she effectively aided the Queen in securing the coöperation of the American Red Cross to establish a Nurses' Training School in Bulgaria.

Miss Abbott was born at Holt, Mich. She held the degrees of A.B. and M.A. from the university of that state, and also studied classical languages at Rome. In 1907 she went to Bulgaria as principal of the Samokov Girls' School, and there she died from an attack of pneumonia. Her body rests in the Protestant cemetery at Sofia.

TWO KUMIAI VISITORS

REV. H. S. KIMURA, a noted evangelist of Japan and pastor of one of the growing Congregational (Kumiai) churches of the great industrial center, Osaka, is touring the world with one of his leading laymen, Chozo Morishita. These two warm-hearted, Japanese Christians visited the Rooms in Boston early in June *en route* to England, and brought with them just such a message of courage and cheer as we would expect from our fellow Congregationalists in Japan.

The news that the Board is to close down its work in the interior little by little came as a distinct shock to them, as it did to the Kumiai Church as a whole. They are not yet ready to say that Japan can dispense with the help of the missionaries of the American Board, even in the so-called evangelistic work of the interior stations. Mr. Kimura went so far as to say that if any missionary from America goes out today to Japan with any sense of superiority or with any plan of taking the initiative and directing the work, he is not needed or wanted. Hundreds and even thousands of Christian Americans, however, are wanted who can go to Japan and show the spirit that has characterized men like Greene, Davis, and Gordon in the past, and Newell, Pedley, and Rowland in the present day. That is to say, such men and women as shall have a distinct

spiritual contribution to make in a land where spirit means everything—all such, the more the better, are most welcome.

APROPOS OF THAT "WITHDRAWAL FROM JAPAN"

VARIOUS newspapers have been reporting that the American Board was withdrawing from Japan. One has gone so far as to say that our missionaries would leave immediately because of insults heaped upon them by Japanese, whose actions were "apparently condoned by the Japanese Government," etc. Just where and how these reports originated we have not ascertained. Nor need we try to. That they are greatly exaggerated any friend of the Board knows.

We have no idea of withdrawing the Board's forces from Japan, and no announcement to this effect has ever been made at headquarters or anywhere else. Needless to say, none of its missionaries has been insulted or in any way troubled by Japanese officials. The relations of the Board's missionaries and the Board's Mission to the Japanese people and to the Government for more than fifty years have invariably been of friendly character. There has never been any occasion for an apology to the missionaries of this Board or to its officers on the part of the Japanese Government or its officials.

It is safe to say that there is no mission in Japan where the cordial coöperative relations existing between the Japanese Christian leaders and the missionaries have for the last twenty-five years been more cordially friendly. A body of Christian churches, both in Japan and Korea, is supervised and has been supervised for years by a board in Japan composed of many Japanese and some American Board missionaries. The great Christian Doshisha University is the result of close, constructive coöperation between the missionaries of the American Board and Christian Japanese, never closer or more friendly than today.

At the headquarters of the Board as well as in the mission in Japan there exists only the highest appreciation of the officials, the Government, and the people of Japan, and a desire to coöperate with the Japanese Christian leaders in their self-sacrificing endeavor to promote the Christian enterprise until Japan shall become a Christian nation.

There is, however, going on in Japan a readjustment in the policy of the Board looking toward the gradual withdrawal from the so-called evangelistic work in the interior of Japan on the part of the missionaries, and the taking over of that work by the Kumiai Church. Both the mission and the church have been in consultation with President Potter and with Secretary Strong, and early this fall it is our hope and expectation that the *Missionary Herald* can publish the findings and announce a definite policy agreed upon by the Board, the mission and the church combined.

THOMAS B. SCOTT

ON the eighteenth of May, in his sixty-fifth year, Dr. Thomas B. Scott passed away after a long illness. He was a well-known missionary of the American Board, both through his service on the field and through his work at home. He was honored and loved in Ceylon by both native and foreigners, and won a large place in the confidence of the British officials in that country. As the superintendent of the Auburndale Missionary Home, he entered deeply into the lives and hearts of both missionaries and townspeople. Prof. Ralph Harlow of Smith College, who as a missionary of the Board often used the Home in Dr. Scott's day, expresses the mind of many when he says:—

"As I look back to the year we were members of the family in the home at Auburndale, the memory of Dr. Scott, which abides with me ever, is one that centers around the Sunday morning prayers. He put a quality of spiritual emphasis into that beautiful service that filled the whole room with the consciousness of the presence of God. His prayers were so simple that every child in the room could understand, yet of such spiritual earnestness that missionaries of trained experience were

touched with their fervor. With the children in the Home, he was gentle, yet firm. He was ready to enter into their games and their problems, to play Santa Claus, or advise them on their school work. Dr. Scott was a simple, straightforward, devoted servant of Jesus Christ, giving his life unselfishly to others."

Dr. Scott was born in Burnbrae, Ontario, Canada, on October 8, 1861; appointed a missionary of the American Board on February 23, 1892, and sent to Ceylon April 8, 1893. He received his education in Canada, graduating from Queen's University, Kingston, Ontario, in 1888, and from Queen's Theological College in 1892. His medical course was taken at the Royal Medical College at Kingston.

He married Miss Mary E. MacCallum, M.D., in 1893. They were located on the Jaffna Peninsula at the northern point of the Island of Ceylon, which is one of the oldest of the missions of the American Board, and where medical, educational, and evangelistic work had then been carried on for some seventy years.

Dr. Scott not only entered with conspicuous success into the medical work through a large general hospital, of which he had charge, but he also took active interest in the operations of Jaffna College, one of the oldest Christian colleges in the Far East, as well as the Christian churches extending over Northern Ceylon. When at home on furlough, he spent his time in special medical studies, taking a course in tropical medicine in Harvard Medical College in 1913–14.

In 1915, owing to impaired health, he was not able to return to the severe tropical climate of Ceylon. He and Mrs. Scott were installed Superintendents of the Walker Home for Missionary Children in Auburndale. They supervised this with conspicuous success for ten years.

He is survived by Mrs. Mary E. Scott, M.D., and five children—Helen, Harold, Marjorie, Katherine, and Winifred. The three younger are pursuing their studies, Marjorie and Katherine in Mount Holyoke College, and Winifred has recently completed her course in the high school in Newton. Mrs. Scott has a sister, Principal of the Woman's Board school for girls in Athens, Greece, and a brother in Constantinople engaged in missionary literary work under the Board.

TO THE MISSIONARY CANDIDATE

WE register our gratitude for the privilege of knowing our new colleagues before they start out on their new venture. And we dare say that these new recruits themselves are not ungrateful for the chance that has been theirs of seeing the men and women at headquarters. It has been a profitable week. We have enjoyed the give and take of classroom work, the devotional hours spent together, and the chats in the office over personal problems, great and small. We have prayed and played together, and shall work together the better for it all.

Somehow, missionary candidates grow upon one as "champion Christians." We find ourselves honoring them more and more each year. They have met severer tests than we did twenty years ago. They have come through the fire and are more than conquerors. This may be extolling them more than they would like, but it expresses our deep conviction nevertheless.

The recruit for foreign missionary service today has had no easy road hither. Often he has overcome where many an ordinary Christian would have stumbled and fallen or been turned aside altogether into other paths. He has felt the powerful pull of our easy-going age, and yet has not yielded to it. The allurements of our luxurious life have been resisted successfully. The tug of the social and moral need of America, its challenge of sin, its attractive opportunities for service—these have been real "temptations" to meet and master.

The would-be missionary, too, has had his ears filled with good things that are said nowadays of the Oriental civilizations, their social systems, ideals and sanctions, the power of their religions, and the fine qualities of the peoples themselves. Nationalism in "mission fields" has also arisen, bringing with it a reaction against all things foreign, including Christianity; a development of national educational institutions as distinct from mission schools; and such an assumption of leadership on the part of the native Christians as to make some missionaries say in their haste that they are not wanted any longer. This, and more, has put to the test our young friend's faith in God, in the unique place of Christ in the program, and in his own peculiar mission; but he has come through convinced that somehow, somewhere, God has a man's job for him, and so he goes forth into foreign service, a "champion."

THE YOUNG MISSIONARIES' CONFERENCE

NEW features and new personalities appear each year in the annual "Candidates' Conference," as the meeting of new and prospective foreign workers of the American Board of Commissioners for Foreign Missions has come to be called. This year—June 2 to 8, a comparatively small number were in attendance at 14 Beacon Street, as twenty-three recruits have already sailed, while a number were for various reasons excused from attendance.

Those present, especially the young men, seemed more mature than in some previous years. Two—Messrs. Fairbank and Swart—have already seen short-term service and are returning under life appointment.

A new feature this year was the series of forums, or conferences, conducted by the young missionaries themselves. They discussed all manner of themes, from the Youth Movement at home—"Are the radical youth group justified in this criticism of the spirit which motivates the missionary enterprise?"

THE 1926 MISSIONARY CANDIDATES

LEFT TO RIGHT. *Front row:* Miss Annah H. Bursaw, fiancée of Mr. Tucker, of Beverly, Mass., graduated Mt. Holyoke, going to West Africa; Miss Hetty N. Shoup, fiancée of Mr. Kreider, born Wadsworth, O., graduated Goshen College, Ind., Kent Normal School and Wooster College, goes to Turkey; Mrs. John S. Marsh, born Hancock, N. Y., graduated Elmira College and Hartford Theological Seminary, goes to South Africa; Mrs. Robert W. Fairbank, born Stroud, Okl., graduate Central Teachers College, Okl., Park College, Mo., and Kennedy School of Missions, goes to India; Mrs. Ralph R. Shrader, of Kansas, graduate Washburn College and University of Chicago, goes to North China; Miss Gertrude Jenness, fiancée of Mr. Rinden, born Dover, N. H., graduate Mt. Holyoke, to Foochow, China.

Second row: Miss Marion E. Kane, Dalton, Mass., Wheaton College and Teachers College, Columbia University, N. Y., to Japan; Frank S. Tucker, Swampscott, Mass., Mass. Agricultural Coll., Yale Divinity, and Kennedy School of Missions, to West Africa; Herman H. Kreider, Wadsworth, O., Goshen College, Ind., Wooster College, O., has served under Near East in Syria, goes to Turkey; John S. Marsh, East Northfield, Mass., son and grandson of missionaries, Yale University and Hartford Seminary, goes to Africa; Robert W. Fairbank, born in India—fourth generation missionary—Amherst College, Hartford Seminary, has already served three years in India, returns under life appointment; Ralph R. Shrader, born in Kansas, served over-seas for a period during the war, graduate of Goshen College, Ind., and Chicago Seminary, goes to North China; Miss Lois L. Andrews, born in India, graduate Occidental College, Cal., studied at University of Chicago, goes to India.

Third row: Miss Emma B. Noreen, R. N., born Minnesota, graduate St. Mary's Training School for Nurses (Mayo Clinic), Rochester, Minn., goes to North China; Samuel J. Curtis, of Winlock, Wash., served in army during war, graduate Washington State University, has studied in Boston University, goes to Africa; Herbert C. Brokenshire, M.D., born in Chicago, graduate Middlebury College and Cornell Medical, served two years during war in U. S. N., goes to Davao, P. I.; Arthur O. Rinden, of Oskaloosa, Ia., Penn. College and Yale Divinity, goes to Foochow, China; Miss Mabel L. Pihl, born New Britain, Ct., Mt. Holyoke College, goes to Smyrna, Turkey.

—to such perplexities of the future as "What shall you do when your absolute conviction differs from the mission's policy?"—It was a fine clearing house of ideas. Just at the close of the most lively of these sessions Dr. Robert A. Hume, of India, walked into the room. He had just come from the steamer, returning after more than fifty years' work in India. His congratulations to the men and women who are just starting on their missionary work were hearty and convincing.

Professor Fleming of Union Seminary, New York, Dean Sperry of Andover Seminary, Dr. Raymond Calkins of Cambridge, and Dr. Joel Goldthwait of Boston were among the speakers from outside the Board's staff, while a specially happy event was the presence on the last evening of Dr. Rockwell Harmon Potter of Hartford, Conn., the Board's new president, who had within a few days returned from visiting the India, Ceylon, China, and Japan Missions with the Board's Deputation.

HOW THE BOARD GOT OUT OF A TIGHT PLACE

It was the custom of the head of a large business house to call together his traveling salesmen as they were about to set forth at the beginning of a season, and to give them advice on various points. This always included suggestions on what they should do when things went hard and they were in danger of yielding to discouragement: "1. Look to God for guidance. 2. Say to yourself, 'I have been in tight places before; but some way or other I have got out of them, so that I am still on the job, and it is going to be so this time.'"

If the present debt of the American Board causes anxiety, it will be well to heed the above advice. God must show us what to do, and we may take courage in remembering how the Board, when in tight places before, has been able not only to escape, but also to go on with renewed energy. A marked instance of this was in 1841. At its annual meeting a debt of $57,808 was reported. The receipts of the year had been $235,189. In all the Board's previous history they had only once risen above $250,000, so that proportionally the debt was a much heavier burden than that of the present.

A tight place! What could be done? After long discussion the Annual Meeting voted to continue in session an extra day, "or until the great question under consideration should be satisfactorily settled." A way out was found. A motion was made that the following three questions should be put to each corporate and honorary member present:—

"1. Will you, in view of the facts presented, raise your subscription the coming year twenty-five per cent?

"2. Will you attempt to induce all others, upon whom it is in your opinion proper you should use influence, to do the same?

"3. Will you, with the leave of Providence, attend the meeting of this Board the next year and inform them what the Lord hath enabled you to do, and what he hath accomplished through your labors? Or, if necessarily detained, will you communicate such information?"

The Missionary Herald, in its report of the meeting, says:—

> This motion was unanimously agreed to, and while an awe and stillness suited to a renewal before God of their vows of consecration to the missionary work pervaded the assembly, the questions were proposed to the members by the president. The answers of all were in the spirit of them in the affirmative, and nearly all replied explicitly, some stating that they would add half to their donations, some that they would double theirs, and others that they would increase theirs still more.

The report of the Treasurer a year later showed that the debt had been reduced to $559.40.

Again the American Board is in a tight place; for, not only does the state of the treasury forbid entrance on new work, but the very existence of some of the missions is threatened. We keep up courage by saying, "Hitherto the Lord has helped us." The way of escape that he will show us will be different from that by which he led the men of 1841; but, if we have such faith and consecrated earnestness as were theirs, the Board will be able to move forward with quickened zeal.

REMOVING FAMINE IN BAILUNDO

We little thought, when we published in May an illustrated study of Bailundo as an African mission station, that we would follow it this month with an editorial calling for funds to prevent a famine in that very region.

Between the article's preparation by Miss Janette Miller and its appearance in the *Herald* considerable time necessarily elapsed—since postal communications with Africa are slow and magazine features are planned some time before their actual printing. Now that the article has come out, Miss Miller says: "Famine has been making history of a different kind in Bailundo district. Kind hearts remain, loyalty to the missionaries has had beautiful occasion to manifest itself, and the devotion of the native church under most adverse circumstances thrills even those who have witnessed such instances for many years. But feasting is no more."

So desperate were the conditions last seeding time that the Staff of Dondi Institute, after giving away from the food reserve all corn that financial conditions would allow, asked the students what they could do in the matter. The students' council, after consulting, stated that the students would willingly forego one meal a day in order to permit the distribution of the corn as seed to the villagers. Owing to excessive rains during the season 1925–26, there is every likelihood that the situation next year will be even worse. Owing to the lack of seed corn, the area under cultivation is much less.

July is the month in which corn for seed can best be bought. If seed could be purchased for, or lent to, the people at once, then the famine might be over by January. With empty corn bins the people cannot eat, the field cannot be planted. With no crops they cannot pay their taxes. Government demands work if the tax is not paid in money. That takes away laborers, sometimes for six months at a time.

We do not wonder Miss Miller is distressed over the immediate prospects before her people, and though as a rule we open the columns of the *Missionary Herald* to direct appeals for money only in cases of great national disasters, like the earthquake in Japan, the massacres in Turkey, devastating famines in China, India, Africa, etc., we are moved to record her statements of the contrast between the present discouraging prospect and the hopeful outlook which was hers a year or so ago. We go still further, and report action by the Prudential Committee authorizing us to turn this editorial into an appeal for funds in behalf of the people of the distressed area, and of other West Africa Stations, who are likely to slip into peonage, as well as famine, if their crops fail. Please send gifts to Frederick A. Gaskins, Treasurer, labelled "for the West Africa famine."

THE WORLD WINDOW

By C. H. P.

Failure of Moslem Conference

The Moslem Congress, held in May at Cairo to consider the question of the vacant Caliphate, ended without accomplishing much beyond defining the qualifications essential to the holder of that position. One specified requirement is ability to protect with material force Moslems throughout the world, something that at the present day it would be difficult for any person to undertake. Egyptian delegates were severely criticized for trying unduly to force their opinions on the Moslems of other countries. The majority of the delegates in attendance announced their intention of going to Mecca in order to attend Ibn Saud's Caliphate Conference at the close of the pilgrimage.

Low Castes Fed by Brahmins

In connection with the dedication of a public library at Karim Nagar, India, a most extraordinary thing occurred: A company of high-caste Brahmins, led by their president, decided to feast the town without regard to caste connection. Leading Brahmins went from house to house collecting food for a feast which accommodated twenty-two hundred people. On the appointed day, accompanied by two Indian bands, the Committee, carrying five hundred books, the nucleus of the library, marched round the town. All castes and sects, including Mohammedans and Christians, were represented in the procession. The opening ceremony consisted of singing, dancing, and prayers. It began at 8 P.M. and finished at 1 A.M. The real work began at 1 A.M. *Seventy-five Brahmins volunteered to cook the food for the feast next day.* They began immediately, and at 8 A.M. they were serving the first sitting. *Brahmins were serving food to Komatis, Sudras, Outcastes, Malas,* and *Madigas,* and *Mohammedans* and *Christians. All were sitting together.* A blue-blooded Brahmin was serving a Madiga. "It was a grand sight," reports Rev. Harold Bird, in the *Foreign Field.* "Never has such a sight been witnessed in these Dominions." The inspirer of all this, we are told, is the chief Brahmin in the town, in the employ of the Wesleyan Mission. He is a Christian in all but name. He feels that he can best serve God's Kingdom, not by breaking caste, but by introducing the Christian principles of love and brotherhood amongst the Brahmins, of whom he is the chief.

Japanese Becoming Christians

The Young East, a Buddhist journal published in Tokyo, reports that the younger generation of Japanese in Hawaii are in many instances becoming Christians, because they are losing their knowledge of Japanese and cannot fully understand the services in the Buddhist temples. Realizing that the Buddhist religion is likely to die out in Hawaii with the passing of the older generation, for this reason, the Buddhist leaders there have brought to the island an English Buddhist priest, Bishop M. T. Kirby, PH.D., who was formerly a priest of a Hongwan-ji temple in San Francisco. He lectures at the principal temple in Honolulu to large audiences, including many Europeans, both upon the practices and beliefs of Buddhism and upon comparative religion.

Saving the Nestorians

One of the most ancient branches of the Church, dating from the fifth century, is appealing to Britain and America to save them from annihilation. Only a remnant of the Assyrian Nestorians remain in Northern Mesopotamia, having been caught between the contending forces of the East and the West during the Great War and harried out of their homes in what was once Turkey, but is now Irak. An effort is being made to bring together the scattered remnants of these Oriental Christians, some from as far away as Russia, and to secure for them a tract of land in the mountainous district of Irak, where they will find congenial conditions and be able to establish a self-sustaining existence. Lady Surma, who is the aunt of the Patriarch of the Nestorian Church, is in this country soliciting funds, having obtained £24,000 in England. According to the *Christian Science Monitor,* she was received cordially at the White House, the State Department, and the British Embassy in Washington. Her understanding of the facts of this pathetic situation is vouched for by Rev. Dr. W. C. Emhardt, of Philadelphia.

Shakespeare and the Zulu

Mr. J. H. Oldham, in his "Christianity and the Race Problem," quotes this story from an article by Sir Frank Benson: A British officer had been sent forward in some fighting with the Zulus, leading a contingent of men. The Zulus sent out a messenger of peace. By an unhappy blunder the British outposts shot him. The British officer was greatly distressed. So he handed over the contingent to the second in command, and walked straight out, unarmed, to the Zulu lines. He was led to the chief. "I have come," he said, "to give myself up because we shot your peace messenger by mistake. It is a thing brave warriors never do. I am very sorry. To make amends, I place my life in your hands; do with me as you will." The Zulu warrior chief was silent for a moment, then he said, "You are a man, and your people are men, and the sons of men; we, too, are men. We will

make peace." "It is in such a scene as that," is Sir Frank Benson's apt comment, "where the fundamental unity of men of courage comes out, that we get a glimpse into the reason why Shakespeare, who reveals just these qualities, appeals to them out in that land of adventure. There is in Shakespeare an idea of citizenship, of feeling for the essential man, that transcends all race values."

Religious Conditions in Russia

The *Living Age* summarizes a private letter by a Russian gentleman, for whose responsibility it vouches; he sets forth the pitiable, yet on the whole hopeful, condition of religion under Soviet rule. It is stated that the Russian Church is now passing through a period of expiring persecution. Passionate class-hatred has abated somewhat, and an acute but equally passionate craving for pleasure, not restrained by religious or social claims, has come to the fore. "Pilfering of private and State revenues by those in authority, betrayal of their true convictions by the intellectuals, depravity in the younger generation, gross materialism in the masses, the negation of Church, God, and any form of religion, characterize our present society—a society that is perfectly heathen in its new way. And arraigned against these conditions we see the Church, weakened in numbers, but strengthened by the fires of persecution."

The letter states that the Government has evidently relinquished the intention of destroying the Church by physical violence. The Church has proved stronger than her persecutors, who find themselves obliged to make concessions to the masses, who still value the Church and will not give her up. Priests are no longer executed, and religious worship is subjected to few restrictions. Church processions are still forbidden, and church buildings are closed from time to time, "by the demand of the working classes." It goes on to say that already many bishops and priests, having finished their term of "punishment" in Siberia, are returning to their former dioceses and parishes. They have come back to strengthen the vacillating, and to gather together the faithful, bringing with them a spirit of dauntless loyalty to the Church.

A Christian College on the Gold Coast

Dr. J. K. Aggrey, in a recent address, described plans for the new Prince of Wales College at Achimota, on the Gold Coast of Africa. He said: "With some fifty teachers selected from the five continents of Europe, Asia, Africa, America, and Australia, and with accommodation for about eight hundred students, it will be the aim of Achimota to correct the mistakes which have been made in the educational systems of Africa. It will take the African boy and girl at the age of six and carry them through the kindergarten to the university courses. It will give to the African, not only professional training, but also technical courses that will teach both boys and girls the dignity of labor." The importance of the Gold Coast Government's experiment at Achimota is that it will retain and improve the best things in Africa and couple them with the best things Western, thus departing widely from the potency hitherto followed in British colonies. The pupils in this great college will be trained to be Christian citizens.

The Passing of the Beachcomber

The beachcomber of the novelist is no more, so far as Samoa is concerned. According to a missionary of the London Missionary Society, the time has gone by when the beachcomber can be played up as a favorite product of Western civilization. The white men who settle in the South Seas today are very different from those of earlier times. Settled government does not agree with the beachcomber type. The majority of professional men in Samoa—officials, doctors, lawyers, accountants, etc. —are friendly to the aims of the missionaries. One cannot adequately speak of the helpful service rendered by many of the white residents. The day when foul abuse was heaped on the missionary has gone forever. Decency has triumphed, and today the majority of the residents acknowledge the work that has been done, and is still being done, for the islands in which they live.

Glimpses

Two thousand delegates attended the All-Korea Sunday School Convention held in Seoul. The meeting continued through a full week. The evening sessions were so well attended that it was necessary to hold them simultaneously in two places. A rally in one of the parks was attended by thousands of children and adults.

According to the *China Mission Year Book*, three million of the Chinese are blind in both eyes, six million are blind in one eye, and twenty million have such serious diseases of the eyes as will result in partial or total blindness. It is thought that sixty per cent of the existing blindness could have been prevented by the use of simple remedies, such as are obtainable in the all-too-few mission hospitals.

The Colonial Health Department of Belgium sends medical supplies to the Congo for use in dispensaries and hospitals of the American Baptist and Disciples mission boards. The Tropical School of Medicine in Brussels offers courses to physicians and nurses, preference being given to those that have had experience in the Congo. Not only is no charge for tuition made to a missionary, but he is given an allowance of about fifty cents a day for expenses.

The Secretary of the Municipal Council of Shanghai furnishes the following report of the number of motor vehicles in that city at the end of September, 1925: Public and private motor cars, 3,483; motor busses, 38; motor trucks, 535; motorcycles, 390.

The Presbyterian Magazine tells of a Chinese soldier who, while going about in Shantung Province to arrest robbers, was surprised to find in many houses Bibles and hymn books. On making inquiries, he found that though the people were not Christians, they placed the books in conspicuous places so as to make a good impression on the soldiers sent to search for evil doers, for Christians have the reputation of being good citizens.

EVANGELISM'S NEW DAY IN INDIA

By JOHN J. BANNINGA

Dr. Banninga is the President of the Union Theological Seminary at Pasumalai, South India. At present he is studying and teaching at Hartford.

IN the first place there is a new definition of evangelism and a new condition that makes evangelism more possible than ever before. About two years ago Mr. K. Natarajan, the devoted Editor of the *India Social Reformer*, addressed a body of missionaries, and called upon them to substitute "evangelism" for "proselytism." This address started a good deal of discussion, and before the discussion was over many missionaries in India found themselves in a new position, where the purpose for which they had come to India was clearer than ever before. They realized that they were not in India to win adherents to their party or to their church, but that they were there so to live the Christian life and so to make Christ known, that He would draw men to Himself and make them His own in the truest living union. This new position called for no less loyalty or devotion than their former position, but it did call for less self-assertion and less dogmatic emphasis on non-essentials. It put Christ in the center, and made room for a new expression of His life as manifested in a national Indian Church. It enabled the missionary to withdraw more to the background and place leadership and responsibility in the hands of Indians—where it belongs in this day.

There has also been a very decided change in the attitude of the average Indian towards the message of Jesus Christ. The Indian is realizing today, as never before, that he is not being sought as a recruit for somebody's camp, or as a "cooly for somebody's tea-estate" (as Tagore puts it), but that he is asked to face Jesus Christ Himself and to see what there is in Christ that may have some hope or call for him. There can be no doubt that Jesus Christ is present in the consciousness of India as He has never been before.

No factor has been more potent in bringing about this condition than the life and work of Mahatma Gandhi. There is much in the propaganda of the Mahatma that Christians cannot possibly accept. Many of his political dictums must be labeled untrue and many of his methods wrong, but nevertheless there has been something in the life and devotion of Mr. Gandhi that has led people to see a reflection of the spirit of Jesus in him. Already in the days when he was in South Africa and some of the Indians who were his followers there did things that he did not approve of, the Mahatma proclaimed a fast for himself as penance for what they had done. This cut them to the quick and they at once ceased doing those things. And they seemed to sense that a new element had entered into the situation when one man could thus do penance for what another had done.

The old theory of Indian philosophy, that each man must work out his own salvation through endless rebirths and through the final knowledge that he and the Eternal Atman were one, had precluded any thought of one man's suffering for another, and had made the preaching of the doctrine of Christ's atonement for sin a difficult if not an impossible task. But through the work of Mr. Gandhi this new thought began gradually to sink into the Indian mind.

Then after the War, when Gandhi turned against the British Government and began his great non-coöperative campaign, and began openly to acknowledge his debt to the Bible, and especially to the Sermon on the Mount, men began to turn to the teachings of Jesus to see what there might be there to help India in the new day they saw coming. Gandhi said that his doctrine of non-violent non-coöperation was taken from the Sermon on the Mount. Christ's words about turning the other cheek, and giving the coat as well as the cloak, and going the second mile had led him to take this method, he said. But throughout a good deal of that period his opposition to the government seemed to include (at least in his followers) opposition to all things Western. And yet the consciousness slowly dawned on them that Christianity and Western civilization were not one and the same thing, and so today they do see that it is possible to adopt one without adopting the other.

And then came Gandhi's arrest. He pleaded guilty and told the judge he must be sentenced to the full extent of the law. He made no opposition to anything that was said or done, but made the task of the police and the judges an easy one. And the whole population of India was stunned at such submission and such seeming sacrifice of self for the good of the country. And they seemed to turn to all literature and all history for an example with which they could compare Gandhi. And soon they found what seemed to satisfy them. And they said, "Gandhi is like Jesus. Gandhi is like Jesus." And they bought pictures of Gandhi and of Jesus and they hung them side by side in their homes, their schools, and their shops. For the first time in history India had had Jesus and his arrest and crucifixion called to her attention in such a way that she could not refuse to stand and look. And she did see Jesus as never before, and never again will

He seem to be the foreigner and outsider that He had seemed before.

Gandhi was in jail two years. Then, owing to his sickness and to the comparative quiet of the country, Government cancelled the balance of his sentence and he was released. He spoke in the highest terms of the treatment he had received, and showed a spirit of such humble, quiet, self-forgetfulness that all were deeply impressed thereby. He did not stop his political agitation. His mind had not changed on that subject, but there was withal a deeper and more humble note in all he said and did, and men slowly learned that there was no anger in his heart against any man.

But his followers did not all have the high mind that Gandhi did, and friction and strife broke out between Hindus and Mohammedans. There were riots and bloodshed. Gandhi was distressed beyond measure, and felt that the blame must rest on his shoulders. So he again resorted to fasting and prayer. He said he would not eat for twenty-one days. All India became tremendously excited about it. A great conference was called. In its six days of deliberation some great new principles were approved by representatives of all religions in India. India's religious Magna Charta was adopted, as some said. Certainly a new attitude to other religions and to conversion was taken there.

Gandhi's fast over, friends—Hindu, Mohammedan, and Christian—assembled round his cot to give thanks that his life had been spared. At his request each sang songs dear to their own heart and thanked God in their own way. At Gandhi's request the Rev. C. F. Andrews sang "In the Cross of Christ I Glory." All India rejoiced at the Mahatma's having concluded his fast, and meetings were held in all parts of the country to congratulate him not only, but also to pass the resolutions that had been approved at Delhi. Among these was one giving liberty to the individual to change his religion when he felt called upon to do so. When this principle shall have entered fully into the consciousness of all Indians a new day will indeed have dawned.

But Gandhi is not the only influence in India today that is making for a greater opportunity for evangelism. Many others have had their share in preparing the Indian mind for a more open and unbiased view of other religions. Sir Rabindranath Tagore is not a Christian himself, but as a member of the Brahmo Samaj, stands for the worship of a personal God of Love and Truth. Many of his poems are essentially Christian in spirit. I can never read the one, found in "Gitanjali," in which he says,

"Here is thy footstool and there rest thy feet where live
the poorest, and lowliest, and lost,"

without the feeling that Tagore is speaking of the same person of whom our own American poet and prophet speaks when he says:—

"SHOW US THE FATHER"

As Job cried,
"Oh, that I knew where I might find Him,
That I might come even to His seat";
an African in simple verse said,
"Oh that I had a cord:
I would throw it up into the sky
And climb up it,
And be at rest."

A thousand years ago a Tamil poet wrote what has been thus translated:—

"The sound of a sob in the darkness,
A child crying out for its Father—
'My spirit within me is burning,
Consumed with a passionate yearning.
Oh, Unknown, far-away Father.'—
No voice answers out of the darkness."

A Brahmin recently said to a missionary, "I do not think an Englishman can understand the craving for God that filled my heart." The speaker was Theophilus Subrahmanyam, an account of whose experiences has lately been published. The craving of which he spoke led him to give up his studies and to become a Hindu "holy man," wandering on a long pilgrimage across India and then to a lonely cave among the mountains, where with another seeker he lived on roots and herbs. Day after day these two hermits sat together in the mouth of their cave, trying to think out the way to God, but never speaking to each other, for one was under a rigid vow of silence, and their only communication was by signs or by writing in the dust. Subrahmanyam then journeyed to the Sacred Ganges, to Holy Benares, and on to the Himalayas—still seeking. Then back again to the cave, and through many weeks and weary miles of pilgrimage until his hot and restless heart found rest in Christ. Who can tell how many there are in the different lands of the earth whose search for light is a commentary on St. Augustine's words:—

"Thou hast made us for Thyself, O God,
And our heart is restless until it find rest in
Thee."

O. C.

"O Master, let me walk with thee,
In lowly paths of service free."

Many of the other poems and writings of Tagore breathe the same spirit of humble trust and sincere devotion. Such poems must be winning India away from the grosser idolatry and the lifeless ceremonial found in many places.

The Christian ascetic, Sadhu Sundar Singh, is a more positive and active force for bringing in the better day in India. His stirring messages and his life of loving service and self-abnegation, together with his strikingly Indian mode of dress and life, and his spiritual union with the Unseen, all place him in a position of unique power and influence. No one can come in contact with this son of the warlike Sikhs, who himself is so peaceful and loving, without realizing that he has seen a vision that must some day appeal to all Indians. It has frequently been said that he looks like the pictures of Christ which we have learned to love. Men seeing him are certainly drawn to his Master.

No further evidence is needed that all Christian workers in India are facing a new opportunity for direct evangelism. Those of us that are training young men and women for the proclamation of the Gospel indeed feel that the time has come when there must be greater efficiency in that training, and when there must be more men and women trained. Before the present generation of students shall have finished their life's work an abundant harvest will have been gathered. The great overturning of whole populations may come before we know it. We, then, must have men and women ready who can lead the movement in the right way. Hence this is the day to strengthen our work and institutions and make them places where men can see Jesus in all His beauty, and where they can hear His voice challenging them to make Him known to their own people.

CASTING OUT A DEMON IN AFRICA

By Rev. HARWOOD B. CATLIN

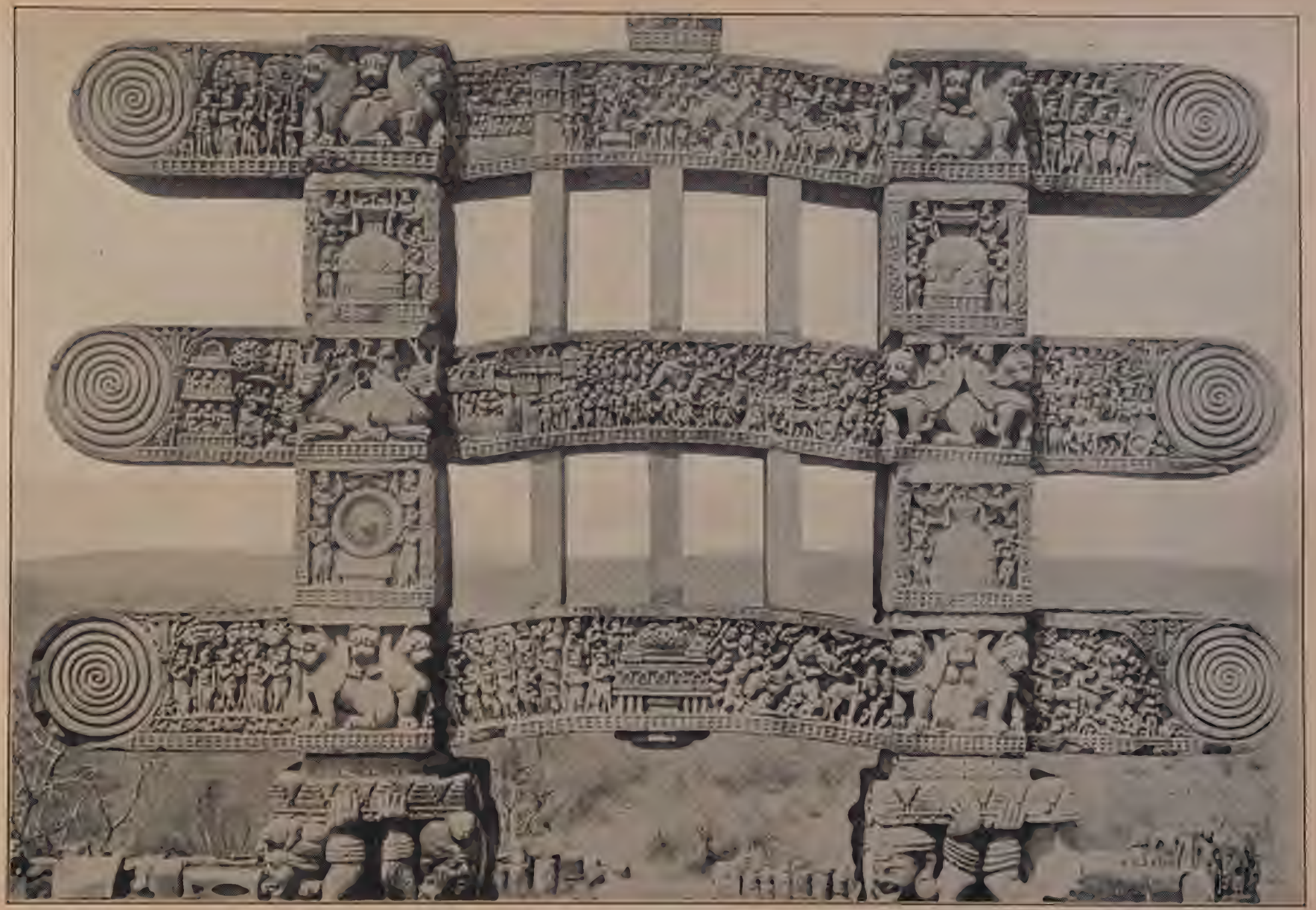
THE girl had been brought home, raving mad, from her aunt's, where she had been staying, and was even now at her brother's house in the village. The first we heard of this was when the announcement was made at the morning service that the regular Sunday afternoon meeting of men, instead of being at the schoolhouse, as usual, would be at the home of her brother, Ami Makabeni, and that the women of the church were also invited to come, as it was to be a meeting to pray for the afflicted home and family.

They are a people of faith, these Zulu Christians. Although we sometimes wish for greater morality and stability of character, still times like these remind us that our salvation is not by "works of righteousness that we have done." I stood, unseen and unannounced, outside the open window and heard the simple petitions for God's grace uttered in quick succession. "Lord, we have no cure for this. This is no case for a human doctor. We look to Thee for relief," was the burden of their prayers.

The case indeed required great faith, for even as they prayed, the high-pitched, hysterical screams of the seventeen-year-old victim were heard above the hymns and prayers. Although I have visited insane asylums, I have never seen a human being chained, as was this frail creature, to a big log in a small, bare room. I was glad that my imperfect grasp of that side of the language kept me from comprehending all the obscenities she uttered, but I caught enough through ear and eye to know that the poor, weak body was in command of a foul spirit such as those we read of in the New Testament. We brought the poor child to the loving Father, praying that He would drive out the foul spirit, if it were His will, and send His Holy Spirit of peace and purity. For five nights the screams and dementia had kept the family awake. When no immediate response to the prayer was seen, it seemed that she must go to the asylum.

Early Monday morning I went to the magistrate to arrange for her safe keeping and observation. That afternoon a man, sent from a distance by Ami's son-in-law, took the girl away. But very soon after arrival at his home she was restored to her right mind, and now is perfectly sane, though still weak in body.

The next Sunday Ami sent, to be read in church service, a letter of thanks to God for the wonderful cure, and to the church people for their prayers, which were answered so soon and so completely.



AT THE TOP OF THE BUDDHIST TOPE OR SHRINE AT BODHGAYA, BENGAL, INDIA

At Bodhgaya Buddha, meditating under a Bo-tree, received "enlightenment." The temple is now in ruins. This stone fence was at the top of a great pyramidal structure standing on a square base 100 feet high. The lateral carvings depict nine stages or stories from the life of Buddha.

MODERN PILGRIMS AT AN ANCIENT SHRINE

By WILLIAM HAZEN

Mr. Hazen is the secretary of the Marathi Mission. He has been in India since 1900. His articles are informing and interesting because based upon a painstaking study of the land and its people.

THE works of architecture in India which the tourist usually goes to see are the modern palaces, forts, and tombs of the Mogul emperors. The ancient shrines and monastic retreats are mostly difficult of access in remote mountain glens and on hilltops; but they are gradually becoming better known, more readily accessible by roads built for the motorist, and more frequently visited by those who are interested in the efforts of these ancient artists to express themselves in pillared halls adorned with sculpture and painting. These, defaced and dimmed by years of neglect and the abuse of generations of men, still speak a universal language which appeals to those of every clime who love the human striving after the beautiful.

So make with us a pilgrimage to Ajanta, the ancient Buddhist monastery of Western India, hidden away in a deep glen of the Ajanta Range, which separates the water-system of the Goddvari Valley, flowing eastward into the Bay of Bengal, from that of the Tapti, flowing west into the Arabian Sea. Two hundred and fifty miles by rail from Bombay, and thirty-five by road from the main line of the Great Indian Peninsula Railway at Jalgaon, it is something of a journey to reach it, but a wonderful reward awaits those who make the journey.

In the fresh morning air and light, a wonderful vision bursts on our sight. We are standing at one end of a winding glen, shaped like a giant horseshoe, with the trickling stream along its floor, and wonder of wonders! along the steep cliff wall of the outer side of the horseshoe, glistening in the morning light, is a long succession of pillared halls, with a few great arched doorways standing out among them. It is the great monastery-retreat of Ajanta, with its dwellings, the pillared halls or *viharas,* and worship halls or *chaityas,* hewn out of the living rock centuries ago, and still beautiful to look upon, though sorely damaged by the hand of time and of ruthless man.

There are in all twenty-seven excavations in the frowning rock of the cliff; the line is so long that we cannot see the end of it around the bend of the horseshoe; but the path leads along the cliff, and we visit each in turn, exclaiming in wonder as we see the stately forms of the halls, one by one, and the fine carvings which adorn pillar and capital and lintel of door and window.

All is empty and deserted. Even the robbers that are said to have infested these caves at times are gone. Only the Government custodians and casual visitors, like ourselves, are there. The Buddhist monks who once inhabited these cells, mingled in the common rooms, and worshiped in the *chaitya* halls with intoned chant and bells and incense and twinkling lights are all gone. But as we pass along the empty shell which was once the great monastic habitation, we can try to reconstruct their life, and imagine this silent canyon as peopled with many forms, in dull orange robes, going to and fro about their daily tasks, sitting in quiet meditation, engaged in study, teaching youths who have come to be their disciples, entertaining pilgrims from afar, directing the work of chiselling and adorning new halls, for this place was never finished, and some of the halls are left as if the workmen had downed their tools but yesterday.

From one to two hundred years before Christ the first monks came to this secluded glen, perhaps finding at the start a natural cave in the softer stratum of the trap rock of the cliff, which they gradually enlarged, making for themselves a shelter from the burning heat and torrential rains. Their simple common room, with cells opening out of it, each with its stone couch for one or two occupants, soon had other rooms beside it; and the first worship hall or *chaitya* was made, with its dome-shaped *stupa* or relic mound in the apse, its nave and pillared aisles like a Christian cathedral. As the numbers grew, other dwellings were made on each side, and in time it grew to be a great monastery.

Early Buddhism was plain and severe in its buildings; the "rail," such as surrounds the great *stupa* at Sanchi, not far from Ajanta, the *stupa* and the arch were almost the only decorative forms allowed. But in the process of time, the later tradition, known as the Mahayana, or "Greater Vehicle" doctrine, introduced statues of Buddha for worship, and then a whole series of attendant saints, ministering angels, and Bodhisatvas. So here at Ajanta the earlier halls are plain and severe, and noble in their simplicity. But with the coming of the Mahayana doctrine came statues of Buddha for worship in the *viharas,* and then almost endless repetition of the Buddha image in ornament, along with a wealth of other images, and in time the walls were covered with paintings also.

Of the paintings, there is not space to tell in this article. They depict scenes from the "Jatakas," or legendary birth-tales of Buddhism, and portray in marvelous fashion the life of the period in which they were made. Though removed from the world, the monks were surrounded by these pictured walls on which kings and queens, warriors, lovers, fair women, elephants, horses, lions and tigers, the delights of the palace and the camp, scenes of everyday life, like preparing food, carrying water, buying

Above: First view of Ajanta caves. Ten are in the shadow at the right; seven are around the curve at the left.

Below: "Chaitya" halls. The one at the left is oldest and plainest, its original front of wood having disappeared. The oldest "vihara" or monastic common-room, with cells, is at its left.

Façade of the latest "chaitya" at Ajanta

and selling, processions, hunting, fighting, men and women singing, dancing, and playing musical instruments, pass in endless succession. There is the famous picture of the Buddha preparing to renounce the world, with the sorrow of ages reflected in his princely face; the Dying Princess, of which an artist writes that "for pathos and sentiment and the unmistakable way of telling its story, this picture, I consider, cannot be surpassed in the history of art"; the woman presenting her child to Buddha, touching in its expression, and many other groups and individuals. The same artist writes: "The condition of mind which produced these paintings must have been very similar to that which produced the works of early Italian paintings of the 14th century, as we find much that is common to both."

Horseshoe arch of a "chaitya" or worship hall, shown in picture above. (Cave No. 19)

At left: Buddha attaining Nirvana. This figure is 25 feet long

"Stupa" in worship hall. Seated Buddha with hands in teaching position

In the oldest "vihara," at the back of a rectangular hall about 65 feet square, is a pillared shrine, in which is an enthroned figure of Buddha. The sides of the hall are bordered by small cells for recluses. The walls of the hall are covered with paintings of Buddhist scenes.

For a thousand years the monks kept their home here, ever growing, and its fame went throughout the Buddhist world. About A.D. 640 there came a pilgrim from far-away China, Yuan Chwang, whose account of his travels, translated from the Chinese, contains what appears to be a description of this monastic retreat, the only reference to it in an extant work of the period, and this by a foreigner! From inscriptions in the caves themselves, something may be gathered as to the time and manner of making some of the halls. From them we learn

The latest and most finely decorated of the monastery halls

Porch of Cave No. 19, below the horseshoe arch, with figures of Buddha at the right

that rich merchants and princes, devout followers of the Faith, made offering of their wealth to build and adorn this hallowed retreat. From rock temples, here and there, the names of lost kings and dynasties are recovered, but all their written chronicles of their deeds have been carried away in the waves of invasion which have swept over India in succession, destroying her ancient records and mutilating her monuments.

So with no historical records to guide us, with only the fragmentary inscriptions, and the hazy account of the Chinese Pilgrim, to tell us of their history, we sit in these ancient halls, and try to reconstruct their teeming life, peopling cells and common rooms, paths and steps and worship halls, with monks and pilgrims, and wondering at the artistic skill displayed in painting and sculpture. What patient care and pains, what wealth of devotion was lavished on these halls where men dwelt apart from the world, engaged in the agelong quest for God and eternal life! It is a revelation of the soul of India, through the ages.

YENCHING'S RECENT SORROW

We quote from a personal letter of Mrs. Louise Egbert Sailer, of Peking, this graphic picture of the tragedy which took place this spring. As Dr. Arthur Smith said, last month, it is singular that the "Shanghai Incident" should be repeated in Peking, with only Chinese participants.

"IN the late afternoon of March 16 the Powers who signed the Boxer protocol sent a formal note to the Chinese Government, in which they protested against the interference with easy passage from Tientsin to the Sea, occasioned by the civil war, and stated that unless the conditions were remedied within forty-four hours, they would resort to such measures as they deemed best.

"The students, always most sensitive in their intense patriotism to anything that savors of foreign interference or aggression, called a big mass meeting for Thursday morning, March 18. Yenching students asked for permission to attend, along with other colleges and some middle schools of Peking.

"Of the Yenching students, about thirty men and ten or fifteen girls went to a second demonstration at the office of the President early in the afternoon. It is probable that a small radical group was present, dressed as students, and armed with sticks and clubs. Outside the gates the crowd demanded the right to speak to the President or the Prime Minister, and finally four of their number were chosen as representatives. They returned with the news that neither of those sought was there. Some of the mob shouted threats against the government and urged its overthrow, and the people surged toward the inner gates of the enclosure. With no warning, the President's armed bodyguard fired a volley into the air and the crowd immediately began to disperse. Almost at once the guard fired straight into their midst, aiming at the students' feet as they fled, and continued to fire for a number of minutes. Many students were instantly killed; many more were seriously wounded, many were thrown down, and some were trampled upon and crushed. One Yenching girl, a sophomore, and one of the sweetest, gentlest girls in the college, was killed by a bayonet thrust through her breast, and probably some bullet wounds. One former student was very seriously hurt, one of our girls was shot in the leg, and others were less seriously wounded or bruised and terribly shocked.

"It seemed as though the college had been struck a swift and terrible blow, from which it could hardly recover. Gray, drawn faces testified to the depth of the suffering.

"Friday afternoon a memorial service was held in the T'ung Fu Chapel for little Miss Wei. The walls were covered with white scrolls, lettered in black, and, according to Chinese custom, with wreaths of paper flowers, sent by individuals and organizations throughout the city. The coffin, banked with flowers, with a large photograph of Miss Wei, and lighted candles on a table in front of it, occupied the center of the hall, while the women students on one side and the men students on the other, came in crowds to attest their sympathy and sorrow. At the head of the procession, as it came in, was Dean Lew of the Theological School, reading comforting passages from the Bible about the future life. There was a memorial poem, written and read by one of the girls; there were short prayers; and short addresses by a representative from the Men's College, and by Dean Frame, Dean Hung and Dr. Stuart, and singing of favorite hymns by a quartet from the Women's College. The atmosphere of the service was one of peace and great hope.

"Miss Wei's father and uncles showed a spirit of broadmindedness and understanding in spite of their deep sorrow that was a great inspiration. They are Buddhists, as was their daughter, but they entered most sympathetically into the arrangements for this Christian memorial service.

"The next day the Buddhist funeral procession passed slowly down one of Peking's broad streets to a temple outside the gate. Many of the students and faculty members walked in the procession, as the priests beat their drums and played their mournful Chinese music. Every detail was that of a typical Buddhist funeral, such as one sees so often in Peking. But one thing was different, and seemed to me very, very beautiful. The faculty had sent a cross of white roses. On the front of the coffin, in the most conspicuous place, was the white cross, fashioned of flowers."

WETS AND DRYS IN AFRICA

By AMY B. COWLES

FOR years, in fact ever since coming to Umzumbe ten years ago, we have known that some of our church members were drinking "amaheu," a form of beer, which is supposed to be light. But it has been whispered from time to time that this "amaheu" was no longer just "the calf of the cow," the cow being "utywala," the real beer. Others have said that "amaheu" was the boat which took people out to the big ship "utywala." "Amaheu" was also called the bush in which all sorts of sins were hiding. Knowing these things to be true, still we have never been able to lay our hands on the transgressors; for we live in a land where to tell on somebody is almost the worst sin in the category, and only as one has eye-witnesses who have courage to tell, can one safely proceed to take up a case.

During our absence on furlough, things went from bad to worse. Upon our return, Pastor Goba reported to Mr. Cowles that the Umzumbe church had practically gone over to drink. On his last Sunday here Pastor Goba preached a powerful sermon on "casting out these strange gods which had come amongst us." How to rid this old church of my father's of these strange gods has been one of our most perplexing problems since our return seven months ago. Mr. Cowles and the native pastor have preached many times on the sin of drink, and there has been much praying. The numerous revival meetings which have been held have seemed to touch only the surface, and this old church has been as impenetrable as a rock, while all our Branches are wide awake and free from beer in any form. We had heard that the branches, the children of this church, were constantly praying for the Mother Church, their "Jerusalem" as they call her. What a spectacle it was, the Mother dead in sin, the children crying for and praying for their Mother!

We had our week of prayer in January, as usual, and the services were remarkably well attended. Each week has seen a better and better attendance at services. How thrilling it was! Could it be true? Was God's spirit working in the hearts of our people? Was the still, small voice making itself heard at last? Through it all Pastor Kwela has been deeply concerned. We have had many, many conferences together. Pastor Kwela is a man of God. He is old and has been retired, but he was sent to help us until the regular pastor of this church could be found. His personal work among the people has been, perhaps, the chief influence in bringing about the change of heart we saw yesterday.

Since the week of prayer, we have been trying to have the Communion Service, which it is always customary to hold at the beginning of the year. But it is a rule of the church, that before every Communion Service every church member must come to the weekly meetings and "purify" himself—that is, report himself as keeping the rules of the church, and as conducting himself as a Christian should. How could church members who were drinking report themselves as fit to partake of the Communion?

Pastor Kwela felt that the time had come to face the church squarely with the church rules, and to have each member report himself definitely on the *amaheu* question. This was done on Tuesday of this week in an earnest, kindly way. To the great surprise of every one, practically everybody present stood up and confessed to drinking *amaheu*. The surprise was not because they were drinking, but because they confessed! We live in a heathen land! Nobody said they were sorry, nobody said they were giving up the drink; just quietly, one by one, each member confessed himself guilty.

The confession having been made, Pastor Kwela announced that there could be no Communion Service until the church should say what it was going to do about this state of things. To make a long story short, things came to a climax last Sunday. Without excitement or dramatic appeal, Pastor Kwela, after a beautiful talk, simply asked the church what they were going to do about *amaheu*. To our amazement, the church members stood, one after another, and said they saw that to drink *amaheu* was a sin, and they renounced it then and there. They would go home and empty their *amaheu* onto the ground. Some went further, and confessed to drinking *utywala* itself, and even going to heathen beer drinks. These confessions went on throughout our early sunrise meeting and way into the afternoon. We had our dinner at 5 P.M. last Sunday.

That Sunday, February 7, 1926, will go on record as one of the most remarkable days in the history of this church. Our people call it the "Day of Salvation." When Mr. Cowles arose to speak, he said he felt afraid to say anything lest he might interrupt the working of God's spirit. We all felt that way. It seemed our part to just look on and see God do it. As one after another confessed, and another and still another, and as we sat thrilled and awed, to me it seemed like the silent incoming of the ocean tide. Quietly the blessings came flooding in, until all the filth seemed washed away, and the bareness and barrenness of this old church was covered. The working of God's spirit had never before been to me so manifest.

How wrong it is ever to be discouraged, ever to let the burden weigh us down! With our outstations all wide awake and active, and with the Mother Church at last bowed down and penitent, we wonder what more there is to ask for. Since beginning this letter, Pastor Kwela has returned from a visit to one of our Branches at Ndunges,

and there he found an Inquirers' Class, numbering fifty, and no *utywala* or *amaheu* in that church except in the case of three members of the class.

Communion in this church has been postponed for a month, to give time for still further sweeping. We know, of course, that some will try and yet fail, but the fact remains that this old Umzumbe church has once again voted beer out and taken a solid stand for its Prohibition Pledge. Perhaps you will remember that it was this Umzumbe church which first took a stand for temperance in the early days. After Umzumbe voted beer out, then one after another the rest of those young churches in the Zulu Mission also voted beer out. Umzumbe was the leading church in those days—a fact often spoken about during last week's meetings.

THE SPIRIT OF ADAMS

NEWS dispatches and letters from Africa give accounts of a significant Conference of the Native Affairs Department of Natal. The meeting was called and presided over by the Chief Native Commissioner, Mr. G. A. Wheelwright, C.M.G., and was held at the Adams Station of the American Board, the object being to make "a beginning in Natal of placing more responsibility on the natives in the administration of their own affairs through native Councils."

It appears that for some time there has been a movement on foot to give the native Africans a chance in politics. The Prime Minister has held in Pretoria a representative conference of about fifty natives as a beginning for an annual conference. Commissioner Wheelwright of Natal was alive to the situation and, with the Reserve Committees on the American Board's locations, through which the missionaries have been working for some ten years as a nucleus, he began to carry on the Prime Minister's plans.

This conference at Adams was attended by thirty-six delegates—three from each of the American Board's twelve reserves. There were also present four magistrates, inspectors of reserves and locations whose duties lie in the districts of the various mission reserves, and six missionaries of the Board.

The Natal Mercury says in its report: "The native delegates were given liberty to express their views fully and freely on all matters on the agenda, and all decisions were made by a majority vote of the native delegates, as far as those decisions were not in direct conflict with the established Acts of Parliament affecting Mission Reserves. These decisions will be considered by the Chief Native Commissioner and forwarded to Government."

Editorially the *Mercury* says: "The Conference . . . will help the Government to comprehend the natives, to discover and minister to their needs, remove abuses, amend unjust laws, and generally to advance the best interests of the native races. It will be the vehicle for presenting their grievances, fancied or real, and thus create a vent to any incipient or latent discontent. It is, we consider, a definite and successful departure from previous methods, and we believe will redound to the credit of all concerned."

THREE LEADING CHINESE GENERALS

By ROBERT E. CHANDLER

Though secretary of the North China Mission, Mr. Chandler is giving here only his personal interpretation of events and their authors. The situation has changed since he wrote, but the characterizations are as interesting now as ever.

JUST at present (April 22, 1926) we know of no actual fighting in North China, since the First People's Army has now withdrawn from Peking, as well as Tientsin, and gone up to the Nankow Pass, which is on the way to Kalgan and the northwest provinces, Feng Yu Hsiang's domain. There are threats of pursuing them further, and of "annihilating the Reds," etc. Such operations, if any, will not bring fighting in our own districts. They will bring suffering and inconvenience enough for all the people. Perhaps the best way to give a little line-up on these men is to describe the probable status and attitude of the "triumvirate," Feng Yu Hsiang, Chang Tso Lin, and Wu Pei Fu.

FENG YU HSIANG, RETIRING, AND THE PEOPLE'S ARMY

Most people over here would smile at that word "retiring." They would consider that Feng is very far from retiring, or intending to do so. It was announced last December, just after his First Army had captured Tientsin, that he would go abroad, visiting Russia, Germany, and other European countries first. He did not go. Deep snows prevented! Anyhow he has remained in the remote interior at Urga or P'ing Ti Ch'uan; he has not been making clear pronouncements, and his allies or his soliders have done the active work. Chang Chih Chiang was his right-hand man—a very earnest, straightforward Christian, and a hard fighter. It was he who captured Tientsin on the day before Christmas, but left at once because a different Governor of Chihli had been appointed. That man headed up the so-called Third People's Army. (People's Army is a ready translation of "Kuominchun," a term which you may often see in the dispatches.) It is these allies of Feng Yu Hsiang in the second, third and fourth and fifth People's Armies who have been the undoing of his cause at many points. They have been irregular, disorderly crowds. Their soldiers and their generals have been the usual military highway robbers. Not worse, but hardly better than the soldiers of all the other armies.

We know that both Feng and General Chang were heartbroken at the loss of so many of their splendid, reliable men, officers and privates, in the siege of Tientsin. Undoubtedly there was great discouragement in not having brought more help to the country. I think Feng may actually have tried to retire, but was held, at least in the country, by his friends. There have been frequent reports of disagreement between Feng and Chang or other of his officers. Differences of opinion I am sure have come in. However, I very much doubt whether Chang or the other generals have lost their fundamental loyalty to Marshal Feng.

As you see, I still maintain my respect for Feng and my belief in his sincerity. He is deep, there is no question. Some Chinese who have been near to him have reported that they felt at first he was simple, but realized, as time went on, that it was not so at all. The comments have not necessarily implied any duplicity or treacherousness in Feng.

There is a blot of assassination against Feng; call it execution if you wish. Several of his personal enemies suddenly dispatched. There is a vindictive streak which is serious. You can hardly say that any military commander in China is different in this respect.

The First People's Army have not been defeated that we know of in open battle. Their enemies are proclaiming "victories" every day now, but they are not a special credit from the military viewpoint. The withdrawal of the People's Army has been due, very evidently on some occasions, to the woeful lack of ammunitions, and likewise to the lack of support from allies, or supposed allies. The People's Army have had no seaport regularly. They have bought ammunitions from Russia a good deal. A large quantity which were coming to them by ship to Tientsin were held up through the assistance of a certain Power and taken to Mukden. All the Powers, or to speak more accurately, citizens of many foreign countries, are selling munitions to China, to one force or another. Neutrality is not maintained. To sketch it in a rough way, you can say that Russia backs Feng Yu Hsiang; Japan, Chang Tso Lin; and the British, Wu Pei Fu. One cannot be very specific in maintaining statements like this, although many incidents can be pointed out.

I am glad to say that the high reputation of the First People's Army has been everywhere maintained. Their occupation has never brought suffering or disaster upon the people of town or country, as has the occupation of all the other troops we know about. They do not rob or extort. They pay their way in full as they go. They look out for their wounded and for their total force. Their withdrawals have been made in most excellent order. Their courage and fortitude in actual fighting are unexcelled. It really is remarkable to hold a reputation like this, which people everywhere will grant, even though they anathematize Feng.

CHANG TSO LIN OF MUKDEN AND HIS MEN

Chang was driven back seriously last fall, after having overrun most of North China and even part

of the Yangtze Valley. He had to beat a hasty retreat. Two of his generals have maintained their hold, however, on Shantung (Chang Tsung Ch'ang) and Chihli (Li Ching Lin). Li, who was Chihli Governor, was driven out in December, but has come back now. These two men have practically commanded the forces which are now supposedly the "victors" of Peking. Both provinces have suffered intolerably for these two years. The present occupants of Tientsin have been as rough and disorderly as any we have seen. A good many Russians are among them. They have done some heavy fighting. They are very wild when drunk. Tientsin is kept in fairly good order now. The first days after the withdrawal of the People's Army were bad. Li Ching Lin's soldiers came out of the Japanese Concession, where they had been abiding, and practically did what they pleased. Residents had mostly fled and shops were closed. Hopei is a desolate place, indeed.

Chang Tso Lin is an able administrator, they say, and rules with a hand of iron. His proclamations are that he wants to "save the country from the Reds, especially Feng Yu Hsiang," and apart from that he will devote himself to Manchuria. The question is, how soon will fighting commence between him and his present allies, Wu Pei Fu and company?

THE WU PEI FU CROWD. GOVERNOR YEN OF SHANSI

I think I have less respect for Wu Pei Fu than even for the other militarists, for his conduct the last eight or nine months. He has seemed to be a bombastic trouble-maker and nothing else. In the last few months he has gathered considerable military force again. Much of it is controlled by allied generals, and we don't know how whole-heartedly allied they are. These forces have driven out the Honan troops to the north of Hankow, where Wu was located. The exploit did not amount to much. The Honan troops were the so-called Second People's Army, and a useless crowd. So the Wu soldiers came up along the Peking-Hankow line. At the same time Governor Yen's soldiers were coming out from Shansi, leaving their long neutral seclusion in the mountains. Mr. Chang and I traveled with Shansi troops from Shih Chia Chuang to Paotingfu, and nervous enough we were over their careless handling of hand-grenades, a new Shansi brand. It is saddening indeed to find Governor Yen traveling this road of militarism. He finds his soldiers need practice, we are told. He has large factories at Taiyuanfu working on munitions and other supplies. And meanwhile the educational work and other enterprises of the "model province" languish. Shansi is no more to be peaceful.

To return to Wu and his crowd. We have not known at all which leg of the triangle they were traveling. Whose allies would they be? It seemed at one time as if they were really going to coöperate with the People's Army. Then the People's Army had to withdraw, after considerable hard fighting with the Mukden troops, and Wu begins to come out plainly with denunciation of Feng Yu Hsiang and the Reds, and announces thorough harmony with Chang Tso Lin, who used to be his deadly foe. It would be a farcical burlesque if it were not so tragic for millions of people. One element of the occupation by all these armies is that they bring thousands of dollars of worthless notes, and practically compel the merchants to accept them.

A PEKING MIXTURE

It has been such a queer Christmas, such a strange mixture of happiness and heartache. It mixes one's emotions all up to run from trimming a Christmas tree to the Community Service rooms at the gate, to make hospital supplies and roll bandages for the wounded soldiers almost at the gates, or to call "Merry Christmas" to a friend above the pleadings of three or four beggars, and know of the thousands starving in the city. It makes one realize more and more how desperately China and all of us need the love of Christ; and the beauty of it is only brighter against the background of war. It would not be a fraction as bad if it were not for the heathenish Western methods of war that they are adopting.

ALICE E. MURPHY.

January 1, 1926.

SO OUR MISSIONARIES WRITE

Dr. Arthur H. Smith Writes on the Eve of Leaving China

"I am now engaged in the sad enterprise of dismantling this three-years'-old HOME, which was worthwhile, though we had the use of it for so short a period. It is as certain as any contingent can well be that I shall *never* return to China! At my age it would be presumptuous, and the chaotic conditions here are almost certain to continue for a long time, probably with intermittent sequence. On my return to China fourteen years ago I wrote to the Board that to suppose that the Chinese in their present state of evolution could work a 'Republic' is the quintessential essence of bottled moonshine. That is more evident now to the Chinese themselves than it was then. All 'Republics' have come to be more or less under suspicion for assigned reasons. As Dr. Woodrow Wilson said, a Republic is a form of Character. At present there is no such form, and no such thing in China. I told Dr. Jefferson the other day that I did not expect anything that could be called settled in five years, perhaps in fifty. He replied that Dr. Lim Bing Kum, I think is his name, a Singapore patriot now teaching in Amoy, has set the date as a hundred years!

"The one thing that is universally commended by all foreigners in China is the wonderful efficiency of the Post Office—very far ahead of ours, and out of sight of that in Japan. If only we could get a combination of West and East that would run the Government like that, none of us would care to leave China.

"The situation in Peking is inextricably confused because there are three, perhaps four, major Nabobs to be harmonized, and dozens of smaller ones who are liable to separate (like lobsters' claws) from the main body on small provocation, and to form other unstable but explosive compounds. And so on down *ad infinitum*."

Dr. Cass Arthur Reed, of Smyrna, Pleads for the Treaty

"This whole anti-Turkish propaganda seems to us here on the ground, and in close contact with this awakening people, so utterly useless, petulant, ignorant, and mean. No wonder the Turks are sick of Christianity if the spirit of the Bishop's declarations is typical. 'Hurrah for the old hatreds; let's get up a first-class Crusade and go for them with the sword' is really what this sort of thing logically leads to. And it is all wrong, pathetically behind the times, tragically useless, and thoroughly anti-Christian if I have any conception of the spirit and teachings of the Master. Here is Turkey, for the first time in history, trying to prove that a Moslem people can throw off the limitations that have held back with a dead hand the followers of a faith that liberally interpreted has much to praise. If the present movement succeeds, as I am persuaded it will, in spite of any failure of America to ratify or befriend, the whole Moslem world will have courage to follow in the lead, and liberal Islam will have a chance. If it fails here, it will take a hundred years for the liberals elsewhere to have an equal chance. And here we are, who ought to be lending our sympathy and aid, losing our chance for the rantings of hate! Is it any wonder that the scoffers laugh and the real friends of Turkey mourn?

"But enough of this. No doubt you and others are doing all you can to counteract the wrong, and meantime we here can only go on loving this land, believing in its possibilities, and though our 'friends' at home make it harder, seeking in every way to prove that we are here to serve and to help."

Lee Vrooman, of International College, Smyrna, Gives Some Interesting Facts

"As we look back over the past year we feel that we have made a hopeful beginning. Nothing large or noisy has happened, but basic work has been

China Experts

Left to right: James H. Ingram, M.D., American Board missionary since 1887, now of the staff of the Peking Union Medical College; Arthur H. Smith, D.D., author of "Chinese Characteristics" and "China in Convulsion," fifty-four years on the field; and W. B. Pettus, B.A., for ten years principal of the North China Union Language School —"Executive, Phonetician, Missionary," as the editors of the "Peking Mandarin" described him.

done. In the Girls' School, foundations of an athletic, physical, and health program have been laid. Science work has been improved. The only club work for girls being done in Smyrna Province has had a successful year. These clubs were visited recently by the Educational Department's general inspector, who was greatly pleased with what he saw.

"In the Boys' School, the preparatory boys (much more than half the student body) have had a social room. Here, every Sunday night, they have a sing, games, and a talk on some great leader. Last week it was on Benjamin Franklin. The College Club has broken with the past by having social affairs with the girls from the Girls' School. Together with the Prep School boys and the Faculty, they raised over $400 for the Red Crescent.

"The College as a whole has moved one year nearer complete readjustment to new conditions. We know the Turks better and they know us better. The country cannot jump from the outlook of a Moslem land, basing its social life on the Koran, to the modern complex world, without stress and strain. Although conscious of the deep defects of the Twentieth Century civilization, we stand definitely for trying to offer the best the modern world contains. Every year means that the Turks know us better, and the better they know us, the more suspicion melts. This year we have made progress in the growth of friendship.

"Did you know that the series of character building books the College is getting out are actually under way; that the first two will be a book of Turkish myths and the Life of Booker T. Washington; that a graduate of International College, who took work at Hartford Seminary and Columbia, Hilmi Adnan Malik by name, is lecturing at Angora on American education, and that these lectures are attended by many Turkish educational experts?

"The Americans in Turkey hope to hear soon of the ratification of the Turkish-American treaty."

"Brushing Up"

The morning before Exams at the Girls' College, Athens

"New Books Have Come"

This group have run into the Library at recess time at the American College for Girls, Athens, to examine some of the much needed additions to the book collection.

Miss Jane D. Baldwin Sends News and Gifts From Kusaie, Caroline Islands

"Enclosed please find a draft for $250 for the orphan children in Turkey under the care of the Board. This is the response of the Kusaien church and C. E. Society to the letter of appeal sent a few months since. We wish that the sum might be many times larger, but we hope and pray that the little may be a help and encouragement in this great work.

"We are having the great pleasure of a visit from two of the Truk teachers, one of them an ordained pastor. These men and their wives are the fruit of the A. B. C. F. M. work on Truk, and they have remained true to God and his work there in the midst of all the difficulties that they have had to encounter since the withdrawal of the American Board. They are greatly pleased to have a few new Mortlock Testaments, but the supply is so meager that it does not in any way meet the demand. They say that there are eleven new outstations where the people have no books. Although they are poor and hungry, if a man sees one with a Testament he will offer one *yen* for it, and when refused, he will double the amount, then offer three *yen*, but he cannot obtain the coveted treasure.

"My sister is still unable to read, but there seems to be a slight improvement in the sight, and we are hoping and praying that if it be the Lord's will it may be completely restored. In the schoolroom she uses blackboard and chalk."

Rev. Frank C. Laubach, Manila, Philippine Islands, Revisits Mindanao

"I have been getting some first-hand touches with the Mindanao field. The hospital at Cagayan will be a fine plant—big enough for a nurses' training school, as well as a hospital. The girls' dormitory has not yet started from the ground because of the difficulty of getting the proper lumber. But all in all, the work in Cagayan looked flourishing. Dr. Smith has been coaching the High School baseball

team, and has made them so good that they almost won the *inter-Visayan* championship.

"Oroquieta, where the Woodwards now live, is wonderfully open to the gospel. Mrs. Woodward is getting a fine hold upon the women of the town. Mr. Woodward travels along the coast from Surigao to Dipolog, and has won the hearts of the people everywhere.

"At Lake Lanao we held one meeting of a couple of hundred Filipinos—soldiers and others. Fifty of them took a stand for Christ on the very first evening. Lanao is now more open than it ever was in its history. It is a joy to us that the Y. M. C. A. has decided to hold its annual conference in Lanao on May 15. We believe this will be a regular event. We are inviting a fine young man, who has taken his B.D. this year in Union Seminary, Manila, to go to Lanao.

"At Mambajao the people signed a long petition asking that a pastor be sent there. A doctor, a lawyer, one of the leading business men, and a number of others have promised to help support such a man from the beginning. We have not the man available yet, but shall have him soon, we hope.

"Scouting keeps me a young kid," says Mr. Galia, of Cagayan. He is doing fine work in a church which is nearly self-supporting. His lads are "good scouts."

"At Butuan, where we never yet have opened work, we held another meeting, with a good crowd, and they signed another petition for a pastor. We found Surigao, where a little chapel has existed for years, in great need of a competent pastor. Indeed that is our crying need in many places. We are trying to get enough of them ready, but that takes time.

"I have been visiting the High Schools in various parts of the Islands. It has become clear to me that by far the most powerful influence for the transformation of the Philippines has been the public school system. It has not tried to affect the characters of the students to the extent that I trust it will try in the future. It could lay the foundation for a true Protestant morality, I believe, if it put more emphasis upon this matter."

Rev. Horatio B. Newell, of Seoul, Korea, Reports a People in Mourning

"You have seen notice, I suppose, of the death of Prince Yi, ex-Emperor of Korea. He passed away on Sunday morning, April 25, though his death was not announced till the following Tuesday P.M. The city and nation are consequently in mourning—Korean stores closed, and multitudes of white-robed mourners throng the streets, wending their way to the palace gate to wail. I have been drawn there twice by curiosity as a spectator of the strange sight; and while of course I could not enter fully into their grief, the sight of those crowds of men, women, and children all in white, prostrate on the ground, swaying and rising and falling, and the sound of that hoarse, dissonant wail, 'Ai-gok, ai-gok, ai-gok,' could not fail to produce a dismal and melancholy feeling in sympathy with their evident distress. The older ones are particularly affected at the thought of this being the end of the old dynasty that ruled (or misruled) the land for five hundred years."

Miss Olive Hoyt (B.) is Happy in Prospects at Matsuyama, Japan

"Government recognition is meaning a great deal to us. Six of our recent graduates have come back into our fifth year, in order to have the privileges that go with graduation from a recognized school. The number of applications for entrance to the first year this April was much larger than ever before, and we admitted sixty students. This makes our enrollment now 180, the largest that we have had in the school's forty years of existence.

"Nine girls received baptism after our Day of Prayer, making nearly every one of our fifth-year class a baptized Christian. It is going to mean faithful, consecrated work on the part of the teachers to influence for better things some of the girls in our fourth year. We have several serious problems there that need all the wisdom and love a body can have.

"Toward the end of March the head of the Education Department of the Prefecture came to pay us a visit—his first. After looking over the school quite thoroughly, he asked permission to ask the fifth-year girls some questions. So their mathematics class was stopped, and he was given the floor. He wrote on the blackboard, side by side, these words: 'The God of the Christians,' 'The God of the Japanese Shrines,' and asked a girl in the front to tell him what she understood was the difference between these two gods.

"He happened to take a clear-headed girl, who is an earnest Christian. She promptly replied that God of the Christians was the One and Only God, who is Our Heavenly Father; that the god of the Japanese shrines, or rather, the *gods* of the Japanese shrines, are famous people, whom we honor. He asked another girl, and she replied that she agreed with what had been said. He asked a third

girl, who added the thought that the God of the Christians is the Creator of the Universe.

"The gentleman then gave a talk of some length, in which he tried to make the distinction between the two gods; but he did not begin to be as clear-cut as the girls had been. His motive seemed to be to make it clear to the girls that even though they believed in the God of the Christians, it was all right to honor the god of the shrines. It was evident, however, that the girls had been so taught that there was no confusion in their minds at all. I felt that the girls carried off the day, with credit to themselves and the school."

Rev. Emmons D. White Outlines New Plans in the New Church at Aruppukottai, India

"The thing that most strikes an American as he returns to India from a furlough in the wealthy, progressive Homeland, is the terrible degradation of the every-day life of many Indians. Not so much actual starvation, but filth, disease, and the large number of people who have nothing between a bare existence and a healthy, well-rounded life.

"But even in the slow-going East there has been progress in our absence. Dilapidated, old, thatched buildings here and there have been replaced by new and more substantial ones, showing a marked increase in prosperity. Madura has more busses and motor cars, which honk their way through narrow streets, shoving people, cattle, donkeys, and pigs right and left. Madura has even laid out curbstones for sidewalks in the dim and distant future!

The East Front of the Old Central College, Aintab

Recently the Department of Education gave orders that pictures and plans of certain school buildings be sent to them. "So," Mr. Merrill N. Isely writes, "an engineer, a photographer, and several workmen came to me. The photographer was the only one who worked, as they made no plans and took no measurements, so far as I know." The pictures show that the stones are still piled up inside the college windows. They give no idea of the damage done to woodwork and floors inside. There is a big hole in the northwest wing, and a good bit of money would need to be spent for window frames, glass, etc. "The clock still works, though the numbers on the face have disappeared."

The Board has at present at Aintab Station two missionaries, Rev. and Mrs. Merrill N. Isely, in Educational Work; Dr. Caroline F. Hamilton for Medical Service; Miss Theda B. Phelps, acting as nurse in the hospital and training other nurses; and Miss Elizabeth M. Trowbridge, for work among the homes. Dr. and Mrs. Charles C. Piper, of England, are "associated with the mission," though not officially appointed. Dr. Piper has government permission to take charge of the Aintab hospital.

"In Aruppukottai our hearts were gladdened by the sight of the new Memorial Church on the compound here, completed last August (all except the memorial window for Rev. F. E. Jeffrey), at a cost of nearly $7,000. This beautiful building was made possible by the combined gifts of the Plymouth Church at Fort Wayne, Ind., and Mr. Z. A. Norris, a friend in Massachusetts. I think if the donors could see it as it stands above the green of surrounding trees, with its snow-white walls and tower trimmed with red, and with its lotus flower windows (in the fashion of real Indian architecture), they would be more than satisfied with the result. Fully a thousand people can attend meetings in it, because the people sit on the floor in the real Indian way. The church is a real addition both to this field of labor and to Indian church architecture. Every one, both Christian and non-Christian, who passes it on the main highway notices and praises it.

"While caste spirit in India is still strong, the people are slowly being influenced by Christian and modern ideas. The result is that everywhere they are more and more open to Christian preaching. We must not lose this opportunity. Our plan is to concentrate, in each church area, upon a caste community which is particularly favorable to the coming of Christianity, and bring to bear all the forces of that church, paid and voluntary, for about one week, with follow-up work later. We have nine such areas, with 116 pastors, village teachers, and Bible-women, and over 8,000 Christians as a force to work with."

Rev. Edward W. Felt, Sirur, India, Gives Reasons for "Rejoicing"

"Just now we are rejoicing in the coming of our new co-workers, Mr. and Mrs. Kukade. He has studied in America, and is so much like a Westerner in many ways, that we feel quite at home with him. His wife is a very capable young lady, with one year of college, and several years' experience in managing a girls' school. So you see, we are to be congratulated. It is to be a real partnership of Americans and Indians on an equal status and with equal responsibility, something we have longed to enter into.

"This year I am getting more time for touring and rejoicing in that fact, too. I find that the most successful method of getting our message across is that of music, and right to our hand is the wonderful collection of hymns written by Narayan Waman Tilak, our gifted Marathi Christian poet. The people invariably listen most attentively. The blind drummer, the Mohammedan organist (we've had the gift of a folding organ), and one or two preachers make up our little band. We travel by

cart, bicycle, or motor, camp in the shade of some large mango or banyan trees near a central village, and work from there."

Miss Catherine I. Quickenden (B.) of Aruppukottai, India, on the Work of a Resident Bible-Woman

"I have written before about the night classes for illiterate Christian women. This work is mostly voluntary on the part of our teachers and Bible-women, who are busy all day in their ordinary work. Last year 210 of these ignorant village women have been taught by them, and thirty-three have learned to read the Bible for the first time. Forty-one others are reading easy Bible stories, so will probably get their Bibles this year.

"Reading is not the only thing accomplished. In one village a group of fourteen or fifteen out-caste families came over to Christianity about three years ago. Not a woman or girl could read, nor did they think any education necessary. We sent a Bible-woman there to *live* among them. After the first month she begged us to send her elsewhere; it seemed hopeless. Today she tells a different story, and you have only to go and see the bright-faced women and girls in the Sunday service, or at other times, to realize the transformation wrought in that place. Twenty-five are studying—one has already learned to read in the Gospel of Mark—and others well on the way. They vary in age from seven to forty. They are now neat and clean in appearance and seem to have been uplifted in every way. Some have memorized the Creed, the Lord's Prayer, and the Ten Commandments; and most of them can sing well."

Politics in Palni as Described by Rev. Edward P. Holton, Madura Mission

"Two incidents in the Palni Municipality are illustrative of the times. The Municipal Council is so rent with faction that neither side will allow the other to get the credit for any public benefit. Last year there was to be an election of a Council Chairman, an honor and place of power coveted by each party. A Mohammedan member was on his way to the election. A motor-car came along and he was offered a lift. He accepted it, and was whisked past the Municipal Office and on to the next town, twenty-two miles away. He was duly returned home, but after the election was over.

"Two weeks ago there was to be another election, with the Chairman of last year's *coup* standing for reëlection. But the Government this time had a representative at hand, in the person of a young Englishman, the Sub-Collector of this division of the District. In spite of his presence in the town, a band of armed ruffians was stationed about the double house where lived this Mohammedan member and another, to prevent their attending the election. An appeal to the police failed to get help. The Englishman was informed of the situation; he delayed the election and ordered his sub-

Three Generations of Graduates

From what was the Aintab Seminary and is now American High School for Girls in Aleppo. The three are, seated, left to right: Mrs. Menoush Jebizian, class of 1863; Mrs. Salihe Berejiklian, 1899. Standing: Miss Yevnige Berejiklian, 1925.

ordinate, the Sub-Magistrate, to secure the release of the beleaguered Council members. The canny Sub-Magistrate required the Council Chairman to come with him, officially, and the armed force had to give way. In the officially guarded election that followed, the late Chairman was decisively defeated; it is thought that if undisturbed in his plans, he would have won.

"In a recent ward election a group of fifty-two voters, of a couple of the lower castes and living in communities of their own, were rounded up by an enterprising candidate, the night before the election, and were locked up, so that they might be sober and safe, and were early marched to the polls. The general feeling was one of approbation of this clever generalship. Also it was generally believed that the side that spent the less money won.

"Our people are all very poor; scarcely five per cent of them own any land, which is the basis of wealth in an agricultural community, and they can barely subsist by the work they can find in the fields or on the roads. Few of the men can read, and still fewer of the women and girls, so that their intellectual life is meager. Also Palni is one of the great centers of pilgrimage in South India, and local zeal for the local god is as great as it was at Ephesus, since a great deal of trade and profit come from the heavy pilgrim traffic. As a result, throughout the Taluq or County, the new nationalistic spirit, added to the local pride in the local swami, tends to increase the scorn for a Way that is frequented so largely by the 'untouchables,' in whose behalf Mr. Gandhi's appeals have been generally ignored. The growth of a nationalistic self-consciousness in the church, while quite natural, is not entirely a joy to us all, especially when it prefers Indian ethics to the 'foreign' ones of the New Testament.

"Often one has to strengthen faith and courage

by St. Paul's clarion note, just before the end of his last imprisonment: Nevertheless the foundation of God standeth sure, having this seal, 'The Lord knoweth them that are His.' And, 'Let every one that nameth the name of Christ depart from iniquity.'"

MRS. KATHERINE S. MAXWELL, OF THE ZULU MISSION, NOW AT NORTHFIELD, MINNESOTA, REMINISCES

"Just a line to thank you for the May *Missionary Herald's* cover. I can't help contrasting her (the Zulu mother) and the little Station Church there to our $90,000 parsonages here. It reminds one of St. Augustine's feelings. The walls are resplendent, but the poor are not here, and it makes me say anew: 'Thy people shall be my people, and thy God my God.'

"This picture reminds me of a heathen woman, one of six natives injured in a holiday train wreck in the Durban Station yards three years ago this month. I visited her bed in the great Kaffir Ward in the hospital several times when she was unconscious or sleeping. When she awoke her pain was great, but it was tempered by the 'fairyland' in which she found herself. She had never lain in a sheet before, to say nothing of a bed, and all she had known of 'Abelungu' were the traders, policemen, or the terrifying Government Hut Tax Collectors.

"Bhunu, for so she was called, was a true Zulu, for she had a merry smile and a heart full of sunshine. The nurses loved her, she responded so to her surroundings; and when Babaziwe died, leaving her precious little daughter only three months old, they took her to Bhunu to mother. During these marvelous experiences the gentle Saviour was speaking to Bhunu. She opened her heart to Him, receiving Him gladly, and soon the wonder of her joy was evident to all. Afterwards, we often heard her singing. She was no half-hearted Christian. She *radiated* the love of Christ.

"After some months, when her crushed foot had healed, she left the hospital, no longer a heathen, but a Christian Zulu, with all the dignity of royalty, bearing the wonderful love of her Saviour in store for a new life, with pride in her precious baby. New peace in her heart, new light in her face, new hope in her life.

"May God ABIDE with her and many of her sisters! Wasn't her tribulation good fortune beyond the price of rubies!"

MRS. DOROTHY E. ORNER TELLS OF A KNITTING CRAZE AT MOUNT SILINDA, RHODESIA, AFRICA

"These people have not been bitten by the crossword puzzle craze yet, but the germ that is responsible for all so-called popular crazes works here sometimes. A little while ago there was a craze for going to school. Not only the young people, but their fathers and uncles, and even their mothers, seemed bent on securing a little more education. The desire is still strong. Almost any evening after working hours groups of two or three old men can be seen wending their way to night school with their lanterns in their hands. The night school is

THE JUNIOR CHRISTIAN ENDEAVOR SOCIETY AND ITS FRIENDS IN GUADALAJARA

"The young man in the front row is studying in the 'Colegio Internacional,' in preparation for the Seminary in Mexico City. The one in the back (Mr. Wright) row may be too old for the Junior Society from one point of view, but he is always invited to attend when in town nevertheless." Mr. Wright has just been honored with a degree (D.D.) from Beloit College, so we shall hereafter name him as "Dr." Wright.

conducted by one of their own number and has only moral support from the mission. It is meeting a real need.

"The women, too, have felt the urge for self-improvement, but the general trend of their desires seems to be in the direction of handwork. Some of them have asked me to teach them knitting. I have been surprised at the eagerness with which they have tried to learn, and the numbers that come every week, some from several miles distance, carrying their babies, and bringing what money they can wring from their husbands with which to buy wool. They all want to make garments for their children.

"We have it very cold here during the dry season, and even in the summer time, after the heavy rains, it is chilly and raw up here in the mountains. The children have always been the chief sufferers, being considered too young to need clothes. So it seems quite a change to us to see the mothers proudly leading the little tots, decked out in bright sweaters, to church."

Dr. Mary F. Cushman Writes of Opening School in Ochileso, West Africa

"*School is open,* with over 200 pupils—double last year's number. I can't seem to reduce the list. All come with special recommendation of their elders, all but a few from heathen villages, breaking away to get the Word of God. I send them to our Ochileso elders, who talk it over and recommend them. They pay the school fees and buy their books, and are eager to learn and good at their work.

"I wish you could have seen the three boys from Civinga, a small village in the mountains south of us. Their tall, grave elder brought them in person—such solemn lads, each with a new short-sleeved shirt and clean skirt-cloth, his school fee and an intense appreciation of his privilege and responsibility in coming here to school. Each can read Umbundu and a little Portuguese. The tallest is fourteen; the shortest, eighteen. They have been solemnly talked to, and their elder said to me before them that they were to obey in everything, and if any trouble arose he wished to be notified, and any wrongdoers were to be sent home.

"We have managed sleeping quarters for them—some of the 200 being day scholars from the villages. But the boarding school boys eat seven tins of corn meal a day; and since the fire, we have only 700 tins for our year's supply. It costs 15 cents a tin. There are not enough plates to go round—some sixty-five short—so two must eat from one plate! Seats—nowhere *near* enough; but books a-plenty.

"Field work is going on. Corn and beans are up in the boys' garden by the river. Some boys have to watch night and morning against birds—sleeping in a shelter in the field."

A Study in Color—Nurse, Mother and Babe

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR MAY

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1925	$34,262.95	$2,553.84	$642.05	$2,353.24	$7,300.00	$2,141.00	$49,253.08
1926	35,402.95	12,599.77	614.50	4,832.34	11,660.35	2,141.00	67,250.91
Gain	**$1,140.00**	**$10,045.93**		**$2,479.10**	**$4,360.35**		**$17,997.83**
Loss			$27.55				

For Nine Months to May 29, 1926

1925	$445,349.50	$34,930.07	$13,353.98	$173,480.01	$56,830.94	$23,724.89	$747,669.39
1926	460,213.59	62,884.78	12,421.70	243,401.41	41,789.51	22,768.95	843,479.94
Gain	**$14,864.09**	**$27,954.71**		**$69,921.40**			**$95,810.55**
Loss			$932.28		$15,041.43	$955.94	

Receipts Available for Work of Woman's Boards and Other Objects
For Nine Months to May 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1925	$434,709.52	$193,867.71	$10,078.05	$638,655.28
1926	427,839.50	166,517.39	19,676.62	614,033.51
Gain			**$9,598.57**	
Loss	$6,870.02	$27,350.32		$24,621.77

GOOD NEWS FROM THE TREASURY

Here is a surprisingly good statement of the income of the Board for the month of May and for the first three-quarters of the fiscal year. During May the churches followed up the gain they made in April and added $1,140 to the account—not a large amount, but it appears to establish an upward trend. For the nine months the churches show a total gain of $14,864. A still brighter side of the story is the gain of $27,954 in individual gifts for the nine months, and the gain of $69,921 in legacy receipts. Balancing the entire income account, we are able to report a gain of $17,997 for May and a gain of $95,810 for the three-quarters of the year—a more cheering situation than we dared hope for when the year began. An individual gift of $5,000, unrestricted as to how it shall be applied, came to us in May, and serves to show that there are people who love to do large and generous things. So often are we obliged to send out gloomy reports, that we rejoice that at this particular juncture we can offer encouragement. We make it a practice to share our joys as well as our sorrows with the whole constituency of the Board. At the same time we are bound to remind our friends that every indication points to lessened giving by individuals during July and August, our last two months. We are in grave danger of losing a large part of the gains mentioned above. There must be no letting down. When we send out encouraging news, it is with the feeling that no friend of the Board will do less than was planned, but rather will be stimulated to do more. Will you help us establish the fact that the tide of giving has turned?

Woman's Board of Missions

A Deserved Honor for Our President

Among the honorary degrees conferred at Oberlin College Commencement was that of Master of Arts, bestowed on Mrs. Franklin Warner. We know that all our readers will join with us in congratulating her, and that they will rejoice that the work of a missionary administrator should be thus signally recognized by one of our largest colleges. For many years Mrs. Warner has held administrative offices in the Home and Foreign Boards and she is speaking for both as she travels all over our country this summer. We know of no worker—volunteer or salaried—who has given more unstintedly of time, strength, and ability than this one who has rare gifts as platform speaker as well as executive. She made a flying trip to Oberlin in June to receive the degree in person, and returned to finish her touring in Colorado and to go on to Montana and other places in the Far West. From the Florida Conference and a general tour of churches in that state, in early spring, she went to Illinois, Indiana, Minnesota, Michigan, Iowa, and Colorado. In nearly every one of these places she spoke at the state conference, sometimes more than once. She has also been meeting with groups of women to discuss reorganization, and has had appointments in many local churches, spoken to groups at luncheon meetings, etc. Although Mrs. Warner is engaged in the larger work of the denomination, the Woman's Board still looks to her for leadership and has a special pride in its "Masterly Administrator."

Hampshire's Jubilee

A notable occasion for Hampshire County Branch was its Jubilee Meeting, held in Northampton May 26. For a long time the churches have been preparing for it, securing new service flags, studying the records of the past for information about former missionaries, and endeavoring to collect money for a suitable Jubilee offering. A great deal of time and thought had been put into the preparation of the program. "The Past, the Present, and the Future" were all represented by special features. The morning began with the history of the past fifty years, given by Miss H. J. Kneeland, who was so long the Branch treasurer, and her sketch was followed by a procession of church service flags carried by auxiliary representatives. Each woman told what missionaries were represented on the flag she carried.

The missionary guest of the day, Mrs. Frederick Bridgman of Johannesburg, represented the Present. Her telling address was immediately followed by a little pageant, written especially for the occasion by Miss Elsa Lotz, director of religious education at First Church, Northampton, and bearing upon the Jubilee gift. The Branch had taken for its goal the raising of $2,000 to help in the building of a much needed residence for women missionaries at Matsuyama, Japan—an object of special interest because of Miss Olive Hoyt's long connection with the Branch through Mt. Holyoke College. The scenes represented Japanese girls in a Matsuyama garden, a Rainbow Arch from America to Japan, formed by girls dressed in rainbow colors, with the Spirit of Missions bearing a huge pot of gold. The amount of Jubilee money thus far received is approximately $1,532, which has been raised in addition to the regular responsibilities of the Branch.

"In the Strength of Youth" was the subject of the address by Miss Seabury, who, of course, represented the Future. At the noon banquet, which was a delightful affair, she took quite another *rôle* as she responded to the toast, "The Parent Board." Mrs. J. E. Judd of Springfield Branch spoke for the "Older Sister," who has already passed her fiftieth birthday; and Franklin County Branch, the "Younger Sister," who has not yet arrived at this anniversary, was represented by Mrs. John Wilson.

Miss Andrews

Dr. Otto

Two New Workers for India

It is with great joy that we are able to announce the appointment for life service of an American physician for Madura Hospital. Dr. Anna M. Otto of Syracuse, N. Y., has, in addition to the qualifications we require in a missionary doctor, the advantage of five years' experience in India. She is a warm friend of Dr. Mary Roberts, the new surgeon on the hospital staff at Madura, and was associated with her at the Women's Medical College at Ludhiana, North India, where Dr. Otto was professor of obstetrics and worked in the hospital, city, and district. Dr. Otto's family has been prominent in the Baptist church, her grandfather having been a Baptist minister, her father a member of the Baptist National Board of Missions. Her education was received at Syracuse University and Women's Medical College of Pennsylvania. She loves India and is looking forward to returning under our Woman's Board for the practical work of the hospital. "I was dedicated to Christian service before I was born," she writes, "and all my training and education has been with this end in view."

Another missionary for India in the group of new recruits is Lois L. Andrews, a sister of Ruth A. Andrews, missionary nurse at the Wai Hospital. Lois is under appointment to the Marathi Mission, her station to be designated when language study is completed. Miss Andrews received her B.A. degree from Occidental College, California, her M.A. in education from the University of Chicago, and has had three years or more of experience in high school teaching. She says, "The greatest desire of my life is to serve God and India by helping to educate, in the fullest sense of that term, the youth of that land." An important asset for her work is the fact that she was born in India and already knows and loves the Indian people. Her parents were Canadian missionaries, who served for thirty years under another Board in West India.

Summer Reading

A request for the names of a few books suitable for summer reading, which have a bearing on the mission study subject for next fall, has come to our desk, and suggests that there may be other readers of the *Herald* who would like to employ summer leisure in this way. Three of the books we chose were light and easy reading, one being a memoir, one a drama, and one a small volume by an English author, which is written in picturesque style. The books were "Memoirs of Halide Edib," an aristocratic, progressive Turkish woman, the first to receive a college B.A., who has played the part of novelist, educator, soldier, and statesman. The drama is "Osman Pasha," by William J. Rapp, also published by the Century Company, and shows the struggle between the old conservatism, fatalism, and slavery of tradition, and the new nationalism, deeply conscious of mental and spiritual hunger. "Young Islam on Trek," by Basil Mathews, came third on our list. It is a book listed for young people's groups, but will be read with keen interest by adults of any age. Another readable volume, which is full of fascinating pictures, is "The Arab at Home," by Paul Harrison, M.D. All these books, together with other recent ones, are in our Lending Library, and available for those who have more time for reading in summer than at other seasons of the year.

The Treasury

This has been a month of less giving for buildings than a year ago, but of more for other parts of the work, so that we report a net gain of $859 from the Branches. This brings their total gain for the year up to $2,276—a good figure. Unfortunately the gifts not credited to Branches have fallen off $2,436. Our needed gain of $5,766 looks a long way ahead. Can we reach it? We must.

Woman's Board of Missions of the Interior

RECEIPTS FOR MAY, 1926

	Apportionment Churches and Auxiliaries	Non-App. Thank-Offering and L. M.	Individual Gifts	Miscellaneous	Interest from Funds	Total
1925	$13,749.23	$335.00	$460.00	$50.00	$125.63	$14,719.86
1926	9,532.82	285.20	460.00	132.50	89.77	10,500.29
Gain				$82.50		
Loss	$4,216.41	$49.80			$35.86	$4,219.57

Two papers are before us: one the total of May receipts—$4,216.41 less in one month on Apportionment! The other, a postal from the President of Piedmont College, who says he has justly been charged with "screaming for Piedmont, but it has paid." That phrase, "but it has paid," almost tempts me "to scream" for the W. B. M. I.

Look at that $4,000 decrease in our May receipts! June 1, 1925, our total receipts for Regular Work were $102,354.12; and at June 1, 1926, they were $98,016.07. When you see these figures, there will be only three months left until not only our year ends, but our books must be closed for the last time, and the financial report for fifty-eight years of the W. B. M. I. must be balanced. To do it, we need, in round numbers, $160,000 for current expenses, and $33,000 for debts accumulated in 1924–25—a large sum.

A woman's scream is such a shrill and excited sound; nevertheless, I am sorely tempted to try it, hoping that it may break the summer quiet and catch the attention of each woman in the Interior states, and arouse her to a sense of the immediate need for her to do something about this condition. Surely such an undignified method is not necessary to make each one of us realize that this is almost the last chance to prove that the women of these states still can and will support the work in full for this year, and so change "this scream" for help into a shout of victory.

Let each one of us give and work and pray during these next three months, so that in November we may look forward into a future unclouded by the knowledge of unfinished work, and so that we may join in that chorus, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

A United Meeting

Indiana Branch Meeting was held, together with the Home Missionary Union, at the time of the Conference, May 10–13. Generous hospitality greeted all the delegates within the new church building at Kokomo. The churches were well represented. The reports showed much that was encouraging in missionary interest. One woman reported a double membership as the result of getting every one at some task. Good news came even from a church where there is still considerable fear of the word "missions." Indiana, like some other states, has memberships which, through winning persuasion, must learn to think in terms of two figures instead of one.

Mrs. Franklin Warner contributed greatly to the first day's program. The simplicity and sincerity of her manner won her hearers quite as much as the truth of the message. She called attention to the fact that the woman's missionary organization is the only laymen's union which has been a success. "After we have merged we must make the whole church see as we do. We must apply the picture-book method."

Indiana Branch completed its Kobe share last year; and without losing any time, has taken up the task of building the much needed missionary home in the Madura field, and $1,234 of the $6,000 needed is already in hand. Special pledges and the fall Thank-Offerings will undoubtedly greatly reduce the balance. Miss Bertha Smith, who will share the new home with Miss Quickenden, gave interesting sketches of their fellowship with the womanhood of South India.

Dr. Fagley at the Friday Meeting

What the wish of the Congregational churches is with regard to missions was set forth at the Friday meeting, on May 14, by Mr. Fagley, who has been getting close to the mind of the churches in twenty states. "There is," he said, "today the desire to do some common thinking along the line of missions. The very nature of the Congregational church in the past was such that missionary societies had to be begun by individuals. The old idea was that the responsibility of the local church stopped at the edge of the parish. Within that parish the congregation was free from and unhampered by any outside control. Any combination of the churches for a purpose aside from that of fellowship brought on the fear that local independence might be lost. Any early missionary attempts were thus very feeble."

Such churches as chose sent contributions to the American Board, and looked upon it as their agent for carrying on the business of missions. So it was with the American Missionary Association, the W. B. M. I., and all the rest of the great missionary and educational societies. Often a group of Congregational churches used the Presbyterian Board as its agent.

Gradually Congregational fellowship came from thinking for the local parish to thinking for the state. Some churches are not yet in line with this. After another twenty to thirty years there followed the National Council. But again, to safeguard individual churches, this council was to be a place for fellowship and discussion. Now that a number of churches have come to the place where they can think nationally, they are wishing to include the historic corporations—the "Boards."

We have been saying to these agencies, "You do our thinking for us." Now the churches and states are saying, "We have been educated to the point where we can direct it." This is a movement toward democracy. But, there is not only management, but great responsibility in democracy. The day of great responsibility has come for the church.

The great corporations have been the educating factors in the past. In the new day it will be our responsibility to teach the churches the things we know. We must give to all the faith, the hope, the sacrifice, the achievement of our special group.

"How the world needs what Christianity can give! God has conditioned the salvation of the world on our coöperation."

Guests from the East

Messages from the Near East and the Far East came to us from Miss Charlotte Willard and Miss Grace E. McConnaughey. The former sails June 14 for her station in Merzifoun, Turkey. *En route* there will be opportunities to meet many old friends in Athens, Salonica, and Constantinople. Miss Willard returns with confidence to the many Turkish friends of the Merzifoun area.

Miss McConnaughey, formerly of Fenchow, China, indirectly put the worth on service in Turkey such as Miss Willard can give when she said, "Recent missionary thinking in China has concluded that preaching is quite a secondary thing; more than that, even teaching the Bible has become a secondary thing. The great emphasis must be on living."

Woman's Board of Missions for the Pacific

Good Will to Men

While we cannot feel that we are near the time of peace on earth, we are more convinced than ever that "good will among men" is the only thing that will lead to peace. For our Mexico neighbor especially we can reach out a hand of sympathy that the children in our Mexican schools will truly appreciate. And in China we must show the kindliest interest that knows no resentment. At Foochow there were anti-Christian warnings at Christmas time, but boxes from America made it possible for the Union Kindergarten Training School to share

gifts with 1,200 Sunday School and Kindergarten children.

Used Things Most Wanted

For them there will be no duty. Colored postcards and magazine pictures, used cotton or woolen cloth and scraps, dolls, toys, needles and thread, school equipment, soap and towels, bandages and adhesive tape are wanted. Miss Wagner of Mazatlan writes that we are not to send soap or silk there, as the duty is very high.

Happy Days at Mazatlan

It certainly is a happy family of which Miss Julia Wagner writes whenever she takes up her pen for us. Mr. and Mrs. Champe are now located there, and Miss Volkers of Southern California has recently gone to finish the term's work which Miss Burdorf was obliged to relinquish. Miss Volkers graduated from Pomona College in February with a Spanish major, and has had five years' experience among Mexicans in Glendora; she also can teach music, which is much appreciated by the Mexicans. Education beyond the Sixth Grade is not much considered in Mazatlan. Girls are eager for practical things, like typing and shorthand. Teaching as a profession is not well provided for as yet; but preparation for it is an outstanding need. In order to get Seventh Grade girls, Miss Wagner has found it necessary to offer opportunities for practice teaching. She reminds us that we are in Mexico to build up high ideals, instill a desire for further education, and lead as many as possible to know Christ Jesus. To make the most of our opportunities, we need a domestic science course, a commercial department, Normal training, and music.

When Summer Comes

Referring to the appointment of Miss Maxine Schannep of Oregon to the Music Department of the Doshisha, Dean Matsuda writes, "We are enthusiastic about this good news, because the new prospect blossoms before us after a long, patient waiting since Miss Clapp left us." Miss Schannep goes out for term appointment. The place has been supplied for two years by Miss Duncan of Melbourne.

Wanted: A Phonograph!

Miss Baird writes that the Kindergarten at Bansko, Bulgaria, in which there are seventy little mountaineers enrolled, longs very much for a phonograph to help in their games and marching. No doubt the radio has supplanted many a phonograph in our homes, and if one of those could make its way across the water to Bansko, how fine it would be! A gift of toys and pictures for these same seventy little children will also be much appreciated.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of May, 1926				For the Calendar Year to May 31, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$48,617.00	$37,459.00	$11,158.00		$153,856.00	$123,937.00	$29,919.00	
W. B. M.	31,426.00	30,058.00	1,368.00		95,344.00	93,935.00	1,409.00	
W. B. M. I.	9,532.00	13,749.00		$4,217.00	44,413.00	47,704.00		$3,291.00
W. B. M. P.	1,564.00	3,149.00		1,785.00	6,252.00	13,106.00		6,854.00
C. E. S.	8,985.00	9,252.00		267.00	26,322.00	24,391.00	1,931.00	
C. B. Society	11,973.00	12,938.00		965.00	41,638.00	32,995.00	8,643.00	
C. H. M. S.	15,750.00	12,375.00	3,375.00		50,781.00	50,382.00		399.00
A. M. A.	19,934.00	24,419.00		4,485.00	60,610.00	67,025.00		6,415.00
C. S. S. E. S.	3,029.00	3,090.00		61.00	10,296.00	10,329.00		33.00
C. B. M. R.	4,681.00	3,898.00	783.00		20,407.00	15,189.00	5,218.00	
Annuity Fund	2,239.00	2,328.00		89.00	6,557.00	5,092.00	1,465.00	
Foundation								
Totals	$157,530.00	$152,715.00	$16,684.00	$11,869.00	$516,476.00	$484,085.00	$48,585.00	$16,992.00

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

MISSION NEWS

The Woman's Organization of the Congregational Church of Foochow, China, supports five women workers (Bible-women, etc.), which represents great effort and sacrificial giving on the part of these Chinese church members.

Before the term closed at the American College for Girls, Old Phaleron, Greece, the Greek students gave a drama which they had themselves translated into modern Greek—"The Persians," by Æschylus. It was given in the school playground and was witnessed by a crowd of guests.

The new buildings of Yenching College, Peking, are located on a campus of some thirty acres, about eight miles outside the city wall, and are a part of the whole Peking University campus. Yenching's new buildings, in adapted Chinese architecture, are modern, with hygenic and sanitary interiors. In the Academic Quadrangle are the Administration Building, the Dean's Residence, and the Russell Sage Recitation Hall. A large Science Building and four dormitories are nearby. Three small faculty residences are under construction.

The School of Many Friends (I.), Lintsing, China, has 57 girls in its boarding department, as well as 12 day pupils, this winter. Of the other two day schools maintained by the missionaries in Lintsing, one has 36 pupils, the second, 27. The boarding department is crowded to overflowing, and the teachers say that the limits of elasticity for even a Chinese house are reached in this case.

When the French High Commissioner, M. de Jouvenel, visited Aleppo, Syria, the students of our Boys' High School joined in the demonstration on the grounds of the Government Lycée. Several thousand pupils of all grades joined in the welcome to M. de Jouvenel, who made a short address, expressing "his ardent desire that 'Peace' should henceforth be the device of Syria."

Yenching College students—though largely from North China, since the college is located in Peking—nevertheless include representatives from fourteen different provinces.

A new kind of church has recently been organized in the Lintsing field. Ti Chiu Ying is a village of some two or three hundred people, situated about ten miles east of Lintsing. The church members of the place have been in the habit of going to the Yiu Fang Church for worship and Christian fellowship; but this church is on the other side of the river, and this past winter there has been so much banditry and looting that villagers have been very loath to leave their homes. So, recently, a church has been organized in Ti Chiu Ying, with Mr. Chi, one-time deacon in the Yiu Fang Church, as both deacon and lay-leader of the new organization. Moreover, its members are making provision for the future shepherding of the flock by trained lay-leaders; Mr. Chi's son will be one of the first graduates in next spring's class of the Layman's Bible Training School, and one woman has also been in the school.

In conformity with the change of name of the American School for Boys and the American School for Girls, at Samokov, to the Sofia American Schools, the news sheet formerly published as *Samokov News* now appears as *Sofia News*.

Another new luminary in the periodical sky is the *High School News*, representing the Boys' High School at Aleppo, which, with its eleventh number, now comes out as a printed sheet of four pages. In its preparation the students have an editorial share and do the setting up of the type. The printing is done on the college press—which, by the way, was recently received and installed.

The church in San Sebastian, Spain, has now sixty-two communicant members. It is a flourishing church as Spanish churches go. Its rented chapel will undoubtedly be taken away from it at the end of 1926; a building of its own is badly needed. Mr. Bowers has been helping during a vacancy in the pastorate of a church in Barcelona, which is supported by Swiss friends —individuals, not a society. He has received there twenty-seven new members since October and has been asked to continue as its superintendent after the coming of a new pastor in April.

A social room for the preparatory boys of International College has been fitted up under the gymnasium, partly with money sent by the University of Maine. Until this was done these boys had no place to go to when not studying or sleeping. On rainy days the room is jammed. Those whose grade or conduct marks are low are not permitted to use it, for there are even now more boys than can be accommodated. Its wholesome atmosphere will teach the lads how to find wholesome recreation which they can introduce into their home life. The future equipment will be bought by the students themselves.

The Armenian Evangelical churches in Fresno, Cal., are this year aiding the educational work in Kessab; without this aid Kessab could not have had a high school this year. The first graduate from the Athens School of Religion is now happily settled over two of the churches in this group.

The relation of Yenching College with Peking University is similar to that of Barnard College with Columbia University, New York. Their treasuries are distinct, and Yenching is responsible for a quota of women faculty; it also provides a proportionate share of the university library.

The graduation exercises of Doshisha University were held March 20 in the girls' gymnasium, that being the largest assembly-room. The graduating classes numbered 675; eleven graduated from the Theological School; two girls from the University.

The Imadegawa Church, which grew out of Mrs. D. W. Learned's kindergarten, has moved into a new building in a good location for work in the section of Kyoto which is rapidly growing towards the Botanic Garden. It has taken the now more appropriate name of Rakuhoku—North Kyoto. Dr. Miyagawa's son is to be its pastor.

The School of Chinese Studies, which is affiliated with Peking University and is the continuation of the North China Language School, makes the following announcement: "The faculty of eighty Chinese, six foreigners, and several visiting professors offers a large number of courses, advanced and elementary, in Chinese languages, philosophy, history, art, and institutions. Several missions are sending senior missionaries to the school for advanced courses. Scholars are now

Concluded on page 286

MISSIONARY PERSONALIA

A recent visitor in the W. B. M. office was Miss Eleanor McDougall, president of the Women's Union College of Madras. She is making a furlough visit to America in order to thank American women for the beautiful new buildings given as a result of the Oriental College Campaign, and to make contacts with the six supporting Boards in North America. She spent a week at Mount Holyoke College, which has adopted Madras as its "sister college" in the Orient, and returned at Commencement to receive the honorary degree of LITT.D. As far as possible she has established contacts with other American colleges, including some in the Middle West, and was intending to visit Canada before returning to her English home for the remainder of her furlough year. It is hoped that Lutheran Boards in Denmark and Sweden will soon join the others in the support of this interdenominational enterprise.

A former member of the North China Mission, Miss Katharine P. Crane, has accepted an invitation to become minister's assistant at La Grange, Ill., Rev. Edward A. Thompson, D.D., pastor. Since her return from Peking last year, Miss Crane has been General Secretary in charge of the Y. W. C. A. at Ann Arbor, Mich.

Mrs. George B. Cowles, of Umzumbe, South Africa, has recently been in a Cape Town hospital for surgical treatment; her surgeon was a grandson of Robert and Mary Moffatt. Mrs. Cowles says he is "a man of God," worthy of his distinguished family.

Miss Lauretta Dibble (I.), of Dondi, West Africa, is convalescing at her home in Kenosha, Wis., after a rather severe hospital siege in Chicago.

Miss Jessie E. Martin (I.), of Adana, Turkey, has been visiting her brother at Vortland, Ore. On her return eastward she will stop at Northfield, Minn., for a visit with her associate, Miss Lillian C. Brauer, and will also be present at a Friday meeting of the W. B. M. I.

Among the missionaries to receive honorary degrees this season is Rev. William L. Curtis, of Kyoto, Japan. Doane College, Nebraska, his Alma Mater, gave him a Doctorate of Divinity.

Dr. Alexander MacLachlan, upon his retirement recently from the Presidency of International College, and on the eve of his return to Canada, was given a tea by the Turk Ojak of Smyrna. The newspaper of that city, *Hijmet* by name, reported this significant event, and said, among other things: "Dr. MacLachlan, who has been working in our country as a teacher and school director for more than thirty years, has educated and trained many young men. He has always kept his good reputation, and even in our days of great misfortune he has proved to be a real friend of Turkey. Dr. MacLachlan has vigorously contradicted the false reports given by Senator King, who visited Turkey last summer, with regard to the foreign schools in Turkey; and reported to America that the Turkish Government, far from being hostile to foreign schools, is extending its appreciation to those which are loyally and quietly doing their educational work. He has thus created a favourable atmosphere in the United States Senate on our behalf. We are very sorry to learn that he is now permanently retiring. We congratulate the Turk Ojak Society for this evidence of their appreciation." When Dr. MacLachlan finally left the city, he was given, through the Mayor of Smyrna, a beautiful Turkish carpet, with silver plate attached bearing a suitable inscription. The Government's launch took the MacLachlans, with a number of leading officials, college staff, and some fifty students, out to the steamer on which they were to sail. Indeed, a letter from the doctor, written from the steamer, says, "Never in all my life have I received so many expressions of affection and appreciation."

Dr. William W. Peet, who has rendered such signal service for the Board and several other causes in the Near East for so many years, is authorized, as an emeritus missionary, to take up his residence in Athens, Greece, under the auspices of the Board, the Near East Relief, and the Federal Council of Churches. Dr. Peet will not be charged with any administrative duties, but it is understood that by counsel and cooperation he will be able to give large assistance to our missionaries and to the native Christian leaders. He will be particularly helpful in securing and maintaining the most friendly relations with the Near Eastern governments in behalf of the Board and the institutions that are under the care of our missionaries. He will also guide in the integration of the activities of the American Board with those of the Oriental churches (Greek Orthodox, Armenian Gregorian) as rapidly as such integration is possible.

President White, of the American College, Salonica, Greece, at the request of President Main of Grinnell College, Iowa, represented the latter institution at the opening of the Gennadius Library of the American School of Archæology, in Athens, in April.

At the convocation of the "United Colleges of Manitoba" (Wesley and Manitoba Colleges) the degree of Doctor of Divinity was conferred upon Rev. Herbert M. Irwin, of Athens, Greece, *in absentia*. This is the second time an honor has been conferred upon Mr. Irwin when he was not present, as he was given a B.A. when in Africa during the Boer War.

When Miss Elizabeth Clarke (B.), of Bulgaria, was in Massachusetts, the church in Holden, where her mother, Isabella Davis, lived as a girl, invited her to make it a visit, and turned the mid-week meeting into a unique gathering. First came a little service in the auditorium, at which Miss Clarke told of her parents' missionary work, and the choir, dressed in quaint costumes, sang songs of olden days. Isabella Davis was married in this very church, and one of the three living bridesmaids from her Sunday School class was present. There were many others who recalled early days, and the words "I remember" were often heard, as all adjourned to the vestry for a social time. The women of the parish carried out the old-time atmosphere by bringing antique furniture, ancestral portraits, and old-fashioned flowers to transform the vestry.

The engagement is announced of Dorothea Chambers, daughter of Rev. and Mrs. Nesbitt Chambers of the Turkey Mission, to Donald Blaisdell, formerly an instructor in Robert College, now studying at Columbia University. Miss Chambers is teaching in Constantinople College.

Dr. and Mrs. George M. Rowland, of Tokyo, Japan, are being congratulated over the arrival, on April 16, of a little granddaughter, Virginia,

born to Mr. and Mrs. Harold M. Lane, of Sapporo.

Mrs. James H. Pettee, formerly a member of the Japan Mission, is visiting friends in Kyoto, Kobe, and other stations of the mission.

"It has been a year of much satisfaction and encouragement in our work at Wai, India," writes Dr. Beals on the eve of departure for furlough in America. "The new hospital building, the Brewer Hospital for Women, is proving the splendid addition to our plant we knew it would be. It was opened in December, and when the dedicatory ceremony was over, we proposed storing some of the beds, as we had tried to build for the future as well as for immediate needs. But this idea of storing beds was soon forgotten, for within about a couple of weeks every single room was occupied, as well as every bed in every ward. We have twenty-two single rooms in all now, besides five general wards. Most of the single rooms have two or three patients in each much of the time, though only four of the largest ones were intended for more than one patient. But people are born, live, and die close together in this land, and are more accustomed to close quarters than we are. Another great boon has become a reality for us—an abundant water supply of excellent quality, delivered just where we need it. An oil engine runs a pump that delivers water into a tank on the hospital roof, and pipes lead to the various places around the hospital and compound where it is required." Dr. Beals also refers to the fact that when the previous Deputation of the Board visited the Marathi Mission there was no Wai Hospital. Dr. Potter and his companions found new conditions and were most enthusiastic about the work. They in turn gave "goodly counsel and rich fellowship" that was much appreciated.

Rev. Dean R. Wickes is to be Acting-Principal of the Bible School for Lay Workers at Lintsing during the furlough of Rev. and Mrs. Robert Whitaker, which begins in May. The school is training picked lay leaders from all over Lintsing and Tehsien districts to do volunteer free service for the churches in the villages and towns from which they come. Economic conditions are such in this district that the Chinese Church cannot handle the work with a paid pastor for each church. Dr. Luella Miner considers the founding of such a school for lay workers the most important forward move in mission policy in the last decade. Dr. Hodgkin of the National Christian Council of China has expressed himself to the same effect; and Dr. MacRae of Shantung Christian University wrote recently, "I am delighted to find at every turn the extent to which your Kung Li Huei has blazed the trail in raising standards, and especially in putting emphasis on the lay worker who is without remuneration."

Miss Florence Fox (B.) of the Philippines, who has had to spend some time in the hospital early in her furlough, reports returning strength. When she wrote, she was planning to visit in Albuquerque, New Mexico, and then to make various stops in the Middle West on her way eastward.

Greatly to the regret of the American College for Girls at Athens, Miss Helen Larrabee (B.) of Newburyport, who has been a member of the teaching staff, has been obliged to return home quite suddenly on account of ill health. The Woman's Board of Missions was glad to be able to send out, in late January, Miss Eleanor Emerson of Buffalo, N. Y., who will help out in this emergency.

A Cunard trip to Europe — Now within the reach of all

CUNARD ships, rates and routes now offer such a variety of ways to and from Europe as to suit every purse and every taste.

On board a Cunarder men and women from all walks of life are represented. All enjoy the same unexcelled courtesy, service and attention which has made Cunard the acknowledged standard of ocean travel throughout the world.

It Is CUNARD—Yet Costs No More!

Cunard Services to choose from are: the World's Fastest Ocean Service de Luxe to Cherbourg and Southampton; the no less comfortable services to Queenstown - Liverpool; to Londonderry-Glasgow; the unsurpassed new cabin service to Plymouth, Havre and London and the famous Cunard Vacation Specials (Third Cabin).

Requests for sailing schedules, rates and literature cordially invited.

CUNARD and ANCHOR Lines

25 Broadway, New York or Branches and Agencies

MISSION NEWS

Concluded from page 283

in the school sent by American universities on fellowships." Two American Board missionaries are on the staff of this school: Rev. Lucius C. Porter, Dean, and Rev. Arthur W. Hummel, Professor of Chinese History and Literature.

A pamphlet in English, "What China Needs Today," is a reprint of Marshal Feng Hu Hsiang's article in the *Peking Leader* for November 22, 1925, and is obtainable at the offices of Shantung Christian University.

"Re-definition of the function of Christian Higher Education in China" was the aim which the program of the China Association for Christian Higher Education set before its second biennial conference. Distinct contributions were made toward this aim. From the moment when the representatives of Christian colleges China-wide began to swarm over the broad campus of Shanghai College, until the last tea-hour together, they gave the impression of a true brotherhood in Learning, a real association with keen flesh-and-blood men and women, who could and did tackle vital questions in education. If this conference may be taken as evidence, the making of Christian colleges and universities more Chinese, long talked of, is actually coming to pass. The significance of the occasion is to be found in the high quality of the contributions made by a group of Chinese Christian educators of whom any movement might well be proud. The addresses given by Dr. T. T. Lew, Dean Francis C. M. Wei, Prof. T. C. Chao, Mr. T. Z. Koo, Dr. David Yu and others were of a very high order. There is a greatly increased interest in religious education in all its phases. The conference showed clearly its determination to make education intelligently Christian. By common consent its members seemed persuaded that greater emphasis should be placed on personal contacts in schools.

Photo by Alan B. Taylor

"Waif Wilson," the Mascot of the Durban Hospital

With no father, and deserted by his mother when but a few months old, starved and sick, this youngster became the ward of Dr. McCord's hospital, and is now the light of many a patient in her dark hospital hours. He appears contented with his lot.

JAPANESE ETIQUETTE

Our young people sometimes give "Japanese entertainments." Though they can hardly require the performers to observe the strict rules of Japanese etiquette, they may be interested in some of these taken from a large number given by Mrs. Ruth C. Knudten in *Lutheran Woman's Work* for November. It should be remembered that a Japanese room has the floor covered with mats three feet by six feet in size.

"To Enter and Walk through a Room. Always enter room at corner door. Always enter main room with right foot first; leave with left

BILHORN The Best on Sale Tell the ale

FOLDING ORGANS

28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.

Style O

BILHORN BROTHERS
136 West Lake St. Chicago, Ill.

Sterile Catgut
Surgical Instruments
Hospital Furniture
Invalid and Sick-Room Supplies

CROWLEY & GARDNER
731 Boylston Street
Boston, Massachusetts

Purdy
Boston, Mass.

A man owes it

to his wife and children to go on record photographically.

No man can think himself a "good provider" who fails to aid and abet the family contentment by his photograph.

In its way, it is as great a comfort as a well-drawn will — and always more likely to accomplish its purpose.

Permanent PURDY photographs are a family need.

145 Tremont St.

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640—4641

HOOPER PRINTING COMPANY
Printers who SERVE
74 INDIA STREET BOSTON, MASS.

Please mention THE MISSIONARY HERALD when writing to advertisers

foot first. Women walk five and one-half steps upon one mat; men, four and one-half. Never step upon the cracks between nor edges of mats, but over them. While walking through a room let the hands rest slightly upon the knees; stand in upright position, face directly ahead and slightly bowed. Never swing body, lift feet, nor look around the room while walking.

"To Squat. Let hands rest upon the knees with feet together; stand in upright position. Set right foot backward about six inches; squat on right foot, toes curled inwardly, and rest right knee upon the floor. Let left knee rest upon the floor and toes of left foot turn inwardly, hands resting upon the knees all the while. Let ankles turn and sides of foot rest upon the floor, having large toe of left foot slightly cover large toe of right foot. Lift right and left knee in turn and push dress until drawn tightly over the knees.

"To Bow. There are several degrees of bowing used in Japan, each of which has its particular use. The one used here is the most formal and is made as follows: While the person is squatting, the hands are slid gently from the knees to the floor so that the thumbs and forefingers form a triangle. The head and shoulders then are bent forward until the nose is directly above the triangle formed, about three inches away from the floor. Remain in this position for about ten or fifteen seconds, when, with face looking downward, slowly raise head and upper body to an angle of approximately seventy-five degrees. Then lift the eyes and look at the person whom you are greeting, who likewise is bowing. (In case the person to whom you are bowing still is bowing when you look up, repeat the process until both heads happen to come up at the same time and eyes meet.)

"To Serve and Drink Tea. Teacup and tray will be served at right front. Lift both with right hand and place at left front. Return hand to knee. Then lift teacup with left hand by placing thumb on upper edge of cup and forefinger at lower edge. Drink contents of teacup in three and one-half swallows. (It is quite proper to make a goodly amount of noise while drinking, by sucking in air with each swallow. One is very ill-mannered, however, if unfortunate enough to choke or make any noise with the throat.)"

These specimens show why, if one to the manner born happens to be present at our "Japanese entertainments," the performers seem to him very awkward, especially if they have big paper chrysanthemums stuck in their hair and are otherwise curiously arrayed.

W. W. WINSHIP

Trunks, Bags, Suit Cases, Etc.

71 SUMMER STREET *and* 392 BOYLSTON STREET

BOSTON

Boston Insurance Company

Incorporated 1873

FIRE—MARINE—AUTOMOBILE—SPRINKLER LEAKAGE —EXPLOSION—RIOT and CIVIL COMMOTION—TORNADO —RENTS—USE and OCCUPANCY—TOURISTS' BAGGAGE

HOME OFFICE, 87 Kilby St., Boston, Mass.

Western Department Lansing, Michigan

Pacific Coast Department 230 Sansome St., San Francisco, Cal.

INDIVIDUAL TRAVEL

WE are arranging at all times—at *home* and *abroad*—Individual Tours covering transportation, Hotel accommodations, etc., for Individuals, Families and small Parties, who desire freedom from responsibility when traveling.

We are also offering a large variety of Escorted Tours embracing EUROPE—CALIFORNIA—NATIONAL PARKS—ALASKA—EVANGELINE'S COUNTRY, GULF OF ST. LAWRENCE, THE SAGUENAY—BERMUDA—WEST INDIES—AROUND THE WORLD. Send for descriptive booklets.

STEAMSHIP TICKETS BY ALL LINES

COOK'S TRAVELER'S CHEQUES GOOD EVERYWHERE

THOS. COOK & SON

167 TREMONT STREET, BOSTON — 3 doors from Keith's Theatre

Telephone Beach 8300 — *150 Offices throughout the World*

DISCRIMINATING PUBLISHERS SPECIFY

AND

WISE PRINTERS USE

"PAPERS OF OLD FASHIONED QUALITY"

MADE AND DISTRIBUTED BY

TILESTON AND HOLLINGSWORTH CO

"Papermakers For More Than One-Hundred Years"

MILL AND OFFICES

BOSTON, MASSACHUSETTS

Correct Combinations Produce Profit

Chances are we can offer you some correct combinations in your Direct Mail Plans. (Letters)

Ask Us.

F. S. Root Company, Inc.

6 Beacon St., Boston *Tel. Hay. 3172 and 5859*

Alfred M. Bell Company

Church and Memorial Windows

79 Sudbury Street, Boston, Mass.

Estimates Furnished upon Request

LITHOGRAPHING

PRINTING

BINDING

LETTER SERVICE

General Advertising and Editorial Service

THE TUDOR PRESS, Inc.

251 Causeway Street, Boston, Mass.

LETTER SERVICE

ADDRESSING MAILING

Boston Mailing Company

394 Atlantic Ave., Boston, Mass.

Stone & Downer Co.

CUSTOM HOUSE BROKERS

148 State Street . . . Boston

PIPE-TONE FOLDING ORGANS

21 styles. School, Chapel Chautauqua and Folding Organs. Send for Catalogue and prices. A. L. WHITE MFG. CO. Dept. H.

215 Englewood Ave., Chicago, U. S. A.

THE CHRONICLE

Births

March 18. In Wai, Satara, India, to Rev. and Mrs. William H. McCance, a son, Pressly Forbes. This little one was born on the seventy-ninth birthday of Dr. R. A. Hume, and the Doctor baptized him on Easter Sunday.

April 30. In Kobe, Japan, to Rev. and Mrs. Leeds Gulick, of Matsuyama, a daughter, Janet Louise.

May 2. To Rev. and Mrs. William P. Woodard, of Sapporo, Japan, a daughter, Harriet Arline.

May 31. In Kodaikanal, India, to Dr. and Mrs. William J. Jameson, of Manepay, Ceylon, a daughter.

Marriages

April 14. In Sachikela, West Africa, Mr. Allen E. McAllester and Miss Esther V. Tholin (I.).

Deaths

May 18. In Auburndale, Mass., Rev. Thomas B. Scott, M.D., formerly of the Ceylon Mission, aged 65 years. (See editorial pages.)

Arrivals on the Field

April 9. In Bombay, India, Miss Jean P. Gordon, returning to the Marathi Mission, with station at Wai.

Arrivals in this Country

May 29. In Montreal, Rev. and Mrs. John T. Tucker, of Dondi, West Africa.

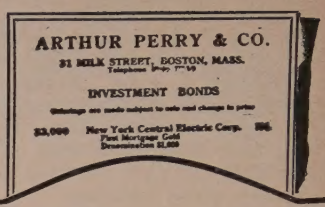
May 30. In Boston, Rev. William L. Curtis, of Kyoto, Japan.

June 2. In New York, Mrs. Charles T. Riggs, of Constantinople, Turkey.

June 7. In Boston, Rev. and Mrs. Robert A. Hume, of the Marathi Mission, India; Rev. and Mrs. Henry H. Riggs and Mrs. Lillian C. Sewny, of Beirut, Syria.

Sailing for the Field

April 24. From New York, *via* Trieste, Miss Elizabeth A. Bury, *en route* for Adana, Turkey.



July Investments

$100.— $500.— $1000.

TO many investors, large and small, the bond is looked upon as the safest of all types of investment.

Our July List of suggestions will assist the buyer in a selection of bonds suited to his requirements.

Let us send you this list — write today.

ARTHUR PERRY & CO.

31 MILK STREET, BOSTON

PHILADELPHIA PROVIDENCE

NEW YORK PORTLAND

LI — TA — THAN — AIR CARBONS AND RIBBONS

Make KLEAN — KLEAR — KUT PERMANENT IMPRESSIONS

USED BY

MANY CONGREGATIONAL SOCIETIES

Prices Carbon paper per box $3.50

Ribbons 1.00 ea.

Liberal discounts in quantities.

Telephone or address

H. W. DUBOIS & CO.

309 Washington Street, Boston

Please mention

THE MISSIONARY HERALD

when writing to advertisers

Make Your Church School Plans Now

Send for the following material to make world friendship a vital issue this year for your boys and girls and young people.

1. *HOW WE CAN SHARE* with our friends in Turkey.
   This year all denominations and ages are to be looking at the Moslem World, Christianity's greatest unmet challenge. Our own share of friendship is in Turkey.
2. *TEN MINUTE PROGRAMS* for the Intermediate and older departments, or for the Main School. Six in the set, 10 cents. Free to enrolled World Service Schools.
3. *WHAT JUNIORS CAN DO* for their friends in Turkey. Practical suggestions for service and for programs of worship. Free.
4. *WHAT PRIMARY CHILDREN CAN DO,* similar to the above, including stories for introducing the projects. Free.
5. *FRIENDSHIP PROJECTS FOR 1927.* Giving an opportunity for a definite use of our gifts of money in Christian service. Free.
6. *CUT-OUT SHEET,* by Maude E. Bradley. Outline sketches to color and paste on any map of Moslem lands. 10 cents.
7. *LARGE OUTLINE MAP* of the Moslem World—for wall use—especially with item 6. 25 cents.
8. *PICTURE SHEET,* showing vividly our opportunity for sharing. 5 cents.

Order now item 1. It describes the whole set and outlines the plan.

THE WORLD FRIENDSHIP SET FOR 1926-1927

For all grades, including all the above, 50 cents
Without map, 25 cents. To World Service Schools, 35 cents.

NEW ENGLAND'S LARGEST TRUST COMPANY

CAPITAL	12,000,000
SURPLUS	10,000,000
DEPOSITS OVER	165,000,000

We receive accounts from Corporations, Firms and Individuals and invite inquiries from those who are considering making any change in their banking relations.

OLD COLONY TRUST COMPANY
Boston

Member Federal Reserve System

Holeproof Hosiery

Known the world over for long wear, perfection of fit and weave

WOMEN'S *per Box*		MEN'S *per Box*	
Cotton, 3 prs.	$1.50	Cotton, 6 pairs	$2.00
Lisle, 3 prs.	1.85	Fine Cotton, 6 pairs	2.40
Silk faced, 3 prs.	3.00	Silk faced, 3 pairs	1.50
Silk (hem top) 3 prs.	3.75	Silk faced, 3 pairs	2.25
Silk (rib top) 3 prs.	4.50	Silk 3 pairs	2.25
Silk (extra heavy) 3 prs.	5.75	Heavy Silk, 3 pairs	3.00
Silk (outsize) 3 prs.	5.25	BOYS' and GIRLS'	
Silk (full fashion) 3 prs.	5.75	Cotton, 3 pairs	1.00
All the wanted colors		Fine Cotton, 3 pairs	1.50

TALBOT CO.

Men and Boys' Clothiers and Outfitters

395-403 Washington St.
Boston Mass.

Clerical Clothing

CONDITIONAL GIFTS

Many persons trying to arrange for the disposition of their property after their death, are realizing that will contests, inheritance taxes, and other uncertainties are liable to defeat their desires. Some of these same people have decided to become, in a sense, their own executor. Do you not want to be

YOUR OWN EXECUTOR

of a part at least of your estate?

You can be your own Executor and be sure of an income for life. At the same time you can be assured that your money will go to help spread the Gospel in foreign lands, by taking advantage of the

CONDITIONAL GIFT PLAN

of the American Board of Commissioners for Foreign Missions or one of the Woman's Boards.

Any of the following named Treasurers will be glad to answer questions and give further details concerning the Conditional Gift Plan:

FREDERICK A. GASKINS, Treasurer,
American Board of Commissioners for Foreign Missions,
14 Beacon Street, Boston, Mass.

MRS. FRANK GAYLORD COOK, Treasurer,
Woman's Board of Missions,
14 Beacon Street, Boston, Mass.

MISS ELIZABETH J. HURLBUT, Treasurer,
Woman's Board of Missions of the Interior,
19 South La Salle Street, Chicago, Ill.

MRS. W. C. BLASDALE, Treasurer,
Woman's Board of Missions for the Pacific,
760 Market Street, San Francisco, Cal.